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10 CENTS

Whose Money Is It?

ON OLD HOME DAY, the small New England town in which I live celebrates with a midway that has many attractions, from Horse Pulling to Turtle Racing. About half involves some form of gambling. I have been able to convince very few people that there is anything wrong in this.

I was discussing this matter with an old farmer. He shook his head and said he couldn't see my point.

"The principle, as I see it," he said, "is whether or not you can afford it. As long as these games consist of betting pennies and nickels no one is going to be hurt."

He went on at some length on this theme. We stopped after a while at a game where you pitched pennies into a pan that floated in a tub of water.

MY FRIEND wasn't too skillful. Most of his pennies either missed the pan entirely or bounced out. Soon he had lost all of his change, except some which he remarked he couldn't use, because it didn't belong to him. He was holding it for his son.

"That's a good principle," I replied, "but didn't you tell people during our Every Member Canvass that nothing we have is our own, but belongs to God? If you won't gamble your son's money, you shouldn't gamble God's."

"I don't get it," he said. "You make it sound as if every time a man gambled a penny, he was stealing from God."

I didn't say anything. I didn't need to.

—HUGO R. PRUTER

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE: To publicize the Bible-reading emphasis in the United Lutheran Church this year, the Parish and Church School Board is issuing four display posters. First one was sent out to each pastor this week. Pamphlets and tracts will also be distributed.

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THE CHURCH IN THE NEWS

Protestants watch Congress

Wagonloads of problems would be hauled to the floor of the U.S. Congress for action in the session opening this week. Two of the problems especially interest church people—(1) what will be done about Universal Military Training and (2) what action will be taken on the appointment of General Mark Clark as U.S. ambassador to the Vatican?

Opposition to UMT among Protestant spokesmen has been stiffening. Methodist, Baptist, Lutheran, and Congregational groups spoke up last month against the plan for compulsory military training of all young Americans. Roman Catholic Archbishop Richard J. Cushing of Boston said conscription should be practiced "only when an actual military emergency requires compulsory military service."

Vatican question still sizzles

U.S. Protestants had been doing quantities of letter-writing to their senators in the last two months. People in the pews were even more disturbed than their pastors about sending a U.S. ambassador to Vatican City. They have been pleading with their senators to vote against confirming President Truman's appointment of General Clark.

Most senators talked about this question with delegations of Protestants who came to interview them. Among senators who took a stand against the Clark appointment recently are Guy M. Gillette of Iowa and Charles W. Tobey of New Hampshire.

This week it began to look as though a majority of the senators have been roused to oppose the appointment. But most of them will be grateful if the question can be kept off the senate floor. They hope it can be bottled up (1) in the Armed Services Committee (which must decide whether to recommend suspending the law against permitting a military man to take a civilian appointment) or (2) in the Foreign Relations Committee which screens the president's appointments of ambassadors before they reach a vote in the senate.

Vatican refuses to pretend

The only way President Truman can get around the U.S. constitution on the question of sending an ambassador to the Pope is by emphasizing that the Pope is the ruler of a tiny government—the Vatican City State (*area 108 acres, population 1,000*).

People at the Vatican don't like the idea that a U.S. ambassador may be sent "to the ruler of the scrap of real estate called Vatican City" instead of to the Pope as a religious leader, wrote Anne O'Hara McCormick in The *New York Times*. She reported from Rome in late December that Roman Catholic leaders insist that a U.S. diplomatic mission to the Vatican "is either to the Pope as the head of a worldwide church or it is nothing. To pretend anything else is to make the appointment useless or reduce it to absurdity."

The Pope himself, according to the McCormick report, feels that it would be better for Americans not to send an ambassador than to stir up a serious quarrel in the United States.

Bataks are Lutherans

On the big island of Sumatra down in the never-ending summer of the South Pacific there had been fierce tribesmen who promptly disposed of all mission-

aries sent to teach them about Jesus. That was 100 years ago, before a courageous German — Ludwig Nommensen — managed to stay alive among the Batak tribesmen until he won their affection.

When World War II engulfed the South Pacific, there were more than 500,000 Batak Christians. They had been taught Lutheran ideas by the German missionaries, but had little knowledge of other Lutherans of the world.

Last month the Bataks had learned much. To enroll their church as a member of the Lutheran World Federation, they had been told, they must adopt a statement of faith which squares up with worldwide Lutheran teaching. In December, after three years of careful work, their confession of faith was ready. They also had prepared a constitution as a self-governing, self-supporting church.

In July when the Lutheran World Federation opens its assembly in Hannover, Germany, the Bataks will be present with their application for membership—88 years after Missionary Nommensen baptized his first three converts on Christmas.

Yugoslav comes to LWF meeting

First Lutheran from Yugoslavia to attend a church meeting outside his own country in a dozen years was the Rev. Edgar Popp, leader of the church in Croatia, who came to Denmark last month for a Lutheran World Federation conference. Yugoslavs have been permitted by the Tito government to share in international Lutheran activities since Dr. Franklin Clark Fry, Dr. Paul C. Empie, and Dr. P. O. Bersell visited their country in 1950.

Thirty church leaders representing more than a dozen countries conferred in mid-December at Copenhagen, under Lutheran World Federation auspices, to plan co-ordinated relief activities. Proposed was a permanent LWF agency to be known as the Department of World Service, which would help refugees and administer European inter-church aid.

A Batak Lutheran

Other Lutherans will be grateful for fellowship with such sincere Christians as Paido Sarumpaet who came from Batakland in Sumatra in 1950 for theological study in the United States

Countries represented at Copenhagen sessions were Norway, Sweden, Denmark, Finland, France, Germany, England, Holland, Austria, Italy, Canada, the U.S., and Yugoslavia. Spokesmen were present for the Estonian, Latvian, and Polish Lutheran churches-in-exile.

All national groups should co-operate in relief and welfare projects according to their ability, it was suggested. In this way all will share in the costs and administration. Previous support has come largely from America's Lutheran World Action funds.

Final action on proposals studied at Copenhagen will be taken at the LWF Assembly at Hannover this summer.

Americans are still moving

Not many Americans are content to stay peacefully at home when there's a chance to get better jobs somewhere else. In the last 10 years Americans have relocated at the fastest pace since white men chased out Indians two centuries ago.

Canadians, lured by oil and mineral wealth of Alberta, have been flocking into Edmonton (population increased 75.9 per cent in 10 years). U.S. citizens have moved to the west and southwest.

Three U.S. centers look for extraordinary population gains soon. One is the Savannah river area where 180,000 people are expected when a huge atomic energy plant is constructed. Second is the Columbia river area where the Grand Coulee dam will create vast new agricultural tracts and industries. A third is Morrisville, Pennsylvania (near Philadelphia), where U.S. Steel is building its biggest mill.

Church leaders are concerned about establishing Christian ministry in these areas promptly. The problem is how to do it without a scrambling of competing denominations for the best sites.

Competition or co-operation

Lutherans—and most other Protestants—have usually tried to put new churches wherever they consider them necessary. They are not usually co-operative when interdenominational agencies decide that only a Congregational or a Baptist church is to be planted in a new community.

How to square up Lutheran policy with big situations opening suddenly will be the problem. In the Columbia river area —a delegation of churchmen announced recently—22 "community churches" will be planted in the next 10 years. "The various denominations," said an *Associated Press* report from Ephrata, Washington, "have agreed to forget their sma differences and work together."

"It's most important that this develo ment be done without the problems competitive denominations," said Dr. Tr man Douglas, Congregationalist hon mission executive.

Philadelphia strategy

As U.S. Steel puts its giant Fairle Mill on the banks of the Delaware nea Trenton, two new towns are rising almo overnight. One, being built by Levitt Sons, is called Levittown—like the ne community of 17,500 homes built o Long Island by the Levitts. The other Fairless Hills, named for U.S. Steel Pre ident Benjamin Fairless.

This month the Protestant Strateg Committee of the Philadelphia Counc of Churches had moved in to make sur there would be no Protestant competitio in building churches in the new commun ties. The committee would be the onl Protestant agency permitted to operat in the new Fairless community unt churches are built, it was promised by M John W. Galbreath, of the Danher corporation, which is developing the com munity.

A Methodist pastor, the Rev. Jame Noland, will be sent in to act as chaplain the committee decided. He will make census of incoming families, and "pro vide such religious services and ministra tions as are required to meet the needs o the community."

A church for 1,500 people

Any denomination desiring to begi work in the Fairless Hills field when i is open for church building "is expecte to present a written request to the com mittee before any decisive action is take and is expected to await the action of th committee before proceeding." The num

ber of churches to be encouraged will be "one for each 1,500 potential Protestants."

The Fairless Hills developer will provide a home for the committee's chaplain and also a place for church activity. Committee-approved congregations will be given land for constructing churches when the building stage is reached.

If the Strategy Committee's plan works at Fairless Hills, it may be applied at Levittown where Mr. Levitt is not yet ready to talk about providing building sites.

Lutheran home mission superintendents in eastern Pennsylvania—Dr. Roy L. Winters of the Ministerium of Pennsylvania and the Rev. Martin L. Tozer of the Central Pennsylvania Synod—will recommend to the boards of their synods that they co-operate in the Strategy Committee's plans.

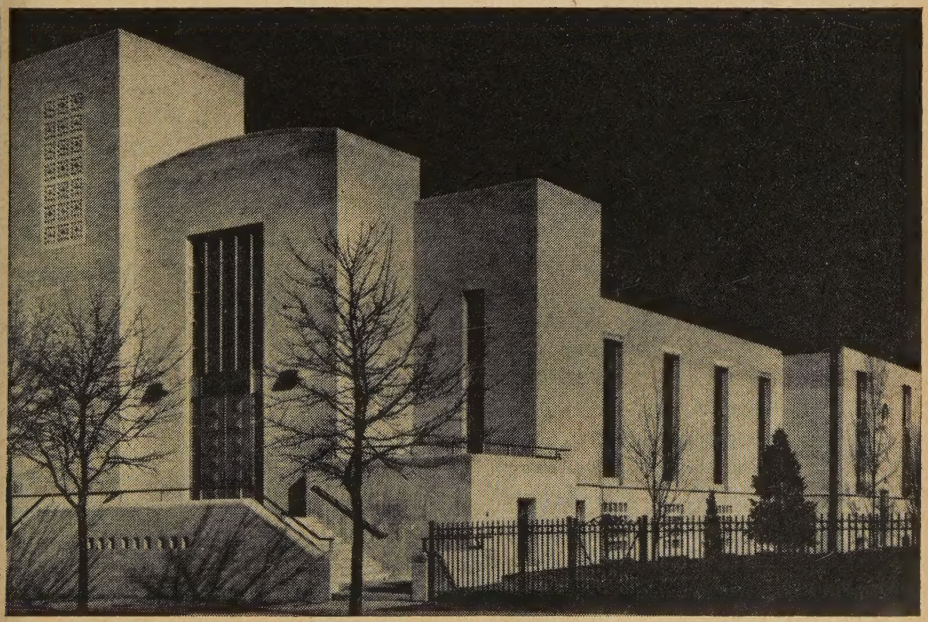
Schools give churches a night

Public schools in Grand Rapids, Michigan, have acted to eliminate the old complaint that school children are too busy during the week for church activities. One night a week—Tuesday—has been cleared by the schools for church programs.

Superintendent of Schools Benjamin J. Buikema has instructed all principals to keep Tuesday nights free from school programs, meetings, sports. Local PTAs, clergymen and newspapers have praised the program. "All reaction has been favorable," Mr. Buikema said.

TV hurts church

Television is keeping people away from church, in the opinion of the majority of ministers in Worcester, Massachusetts. They also called TV programs crude, sexy, irreligious.



ULC Church Gets Award

Church of the Good Shepherd in Bellaire, Long Island, got a Queens Chamber of Commerce award last month as outstanding among buildings constructed in 1950-51

Results of a survey among the ministers indicated that families stay away from church programs on evenings of their favorite telecasts. Children often stay up so late watching TV that it is impossible for them to attend church school and other church programs.

Television is a handicap to pastoral calling, several reported. One said he felt "like an intruder when making parish calls in the evening. There are times when I know my parishioners resent having me in their homes because they want to watch a certain program."

Family life is disrupted, another claimed. "The children neglect their homework. Mothers neglect their household duties and fathers never get a chance to spend time with their children or do necessary jobs around the house."

Ten of the 20 ministers attending the discussion said they owned television sets themselves.

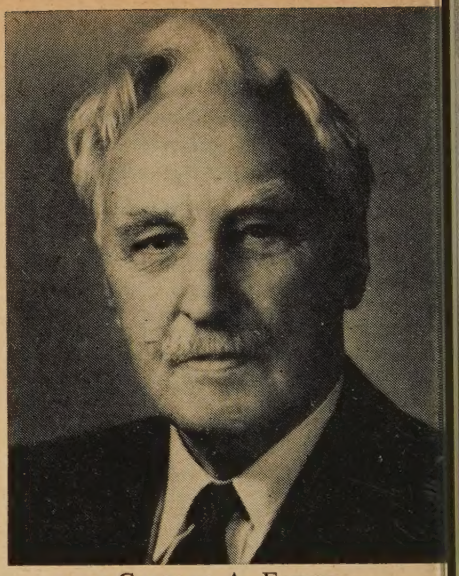
Poling isn't sorry

A Baptist clergyman, Dr. Daniel A. Poling, tried hard to be elected mayor of Philadelphia. He was defeated in November when the Republicans lost their 63-year-old control of City Hall.

"I am glad I ran," says Dr. Poling in this month's *Christian Herald* of which he is editor. "For two generations I had preached to others." Then others insisted, "Preacher, practice what you preach."

"We were defeated" Dr. Poling acknowledges. "Accumulated resentments of more than half a century rolled in like a flood to overwhelm the Republican ticket. But I believe . . . the campaign we made will strengthen the hands of all who would achieve decent, efficient and progressive government . . ."

"As for me personally, I had a rendezvous to keep with conscience. I kept it and now I have no regrets. Personally,



CHARLES A. EATON
Closing career in Congress

I am much better off defeated than would have been elected . . ."

Eaton will retire

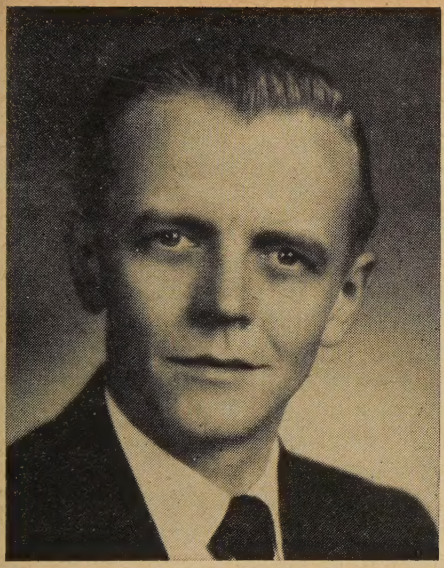
A Baptist pastor had been elected to the U.S. Congress by a New Jersey district in 1924 when he campaigned in favor of prohibition. The U.S. prohibition law has been gone a long time, but Dr. Charles A. Eaton is still in Congress.

He had been pastor of Madison Avenue Baptist Church in New York City before he began his 14 consecutive terms in the House of Representatives. He is now 83 and thinks the time has come to retire. He said last month he will not run for re-election next November.

Two other ordained ministers in Congress are Rep. Adam C. Powell of New York and Rep. Dewey Short of Missouri.

More service centers open

Dedication of a New York center for Lutheran military personnel brought to 32 the number now in operation. The



LESLIE F. BRANDT
Assigned to Formosa

center is in St. Luke's Church in the Times Square area (316 West 46th street) and includes television lounge, bowling alleys. It is directed by a secretary-hostess.

The chain of centers will soon stretch westward to the Chinese Nationalist island of Formosa. The Rev. Leslie F. Brandt of Minneapolis, Minn., has been named to establish a center in the port city of Keelung, where a three-story building has been purchased. It will serve men of American ships which call at the port.

Fayetteville, North Carolina, is the site of another recently opened center to serve near-by Fort Bragg. It is located in St. James' Church, where an addition is being built to house recreational and other facilities. All centers are sponsored by the Lutheran Service Commission, a cooperative agency of the National Lutheran Council and Lutheran Church—Missouri Synod.

"Sisters of Mary"

On the night a 20-minute air raid destroyed most of the German city of Darmstadt (1944) a group of Protestant girls worked together to relieve suffering. After that they continued to meet regularly for prayer and Bible reading.

When the war ended they decided to establish a Protestant sisterhood—not a deaconess group but a religious order committed to vows of poverty, obedience, and chastity. They now number 51 and call themselves "The Sisters of Mary." From bricks rescued from rubble piles they are building their convent just outside Darmstadt.

When construction work is completed there will be time for some sisters to spend their entire time in prayer, according to the plans. Others seek to practice faith healing. They also offer their services in religious instruction of the young.

Husbands and wives

The reason a Lutheran pastor in Germany, the Rev. Rudolf Goethe, became a Roman Catholic and sought ordination to the priesthood, his wife explained, is because his theological studies convinced him "there is no fundamental difference" in Protestant and Roman Catholic belief. He hopes Christian unity can be achieved by Protestants "returning to the mother church."

Mr. Goethe was ordained by the Roman Catholic bishop of Mainz last month. The Pope had given him permission to keep his wife.

A Roman Catholic priest, Luciano Negrini, wanted a wife but lost his place in his church. A 21-year-old Chicago girl, Claire Young, followed him to Italy in hope of becoming his wife. In late December they were married in the city hall in Milan. The girl gave up her American citizenship and the man was deposed from the priesthood.

World News Notes

A nation set free

In Indonesia a few years back, before the Dutch rulers moved out, youngsters shouted "Independence" instead of "Hallo" to one another when they met in the streets. Almost everybody—young and old, rich and poor—through Asia and across North Africa, has been gripped by the passion for freedom.

Western nations that have kept the eastern world in bondage have two choices, 1) to set their colonies free, as the U.S. did in the Philippines, or 2) be thrown out, as the Dutch were in Indonesia.

Last month another dark-skinned people—the Libyans—were set free. The former Italian colony in North Africa (held by the British since 1943) became an independent nation Dec. 24. Setting Libya free had been engineered in the United Nations.

Problem for the west

The big difficulty remaining in Libya is that the United States has a great air base—Wheelus Field—at Tripoli, and intends to hold it. French have three landing fields and military forces to guard the route to French Equatorial Africa. The British also have soldiers in Libya.

Now that Libyans have been given freedom, they may try to send home military forces stationed in their country by other nations. Like Egyptians who want to drive British troops from the Suez Canal zone, they show reluctance to compromise their independence by continuing to be an outpost in Allied fortifications against Russia.

Libya's North Africa neighbor, Morocco, began recently to do some serious worrying about American air bases. The U.S. has five in their country, and considers them of the highest strategic importance.

Biggest baby crop

In 1951 the U.S. had broken all records for number of babies born, said Metropolitan Insurance Company statisticians. The birthrate may be slightly less than the 25.8 per 1,000 set in 1947, but the total number of children born is at least 3,900,000. The 1947 total was 3,876,000.

More money in the family pocketbooks as a result of booming business prosperity seems to be the chief reason for willingness of American young people to get married and bring up families.

Say what you please in Ohio

Fear of free speech had scared Ohio State University trustees into setting up rigid controls on permitting visitors to address student and faculty groups on the campus. "Only 100 per cent Americans ought to speak on our state university campus," explained Senator John W. Bricker, one of the trustees.

Under the rule a Quaker, Dr. Cecil Hinshaw, was barred from speaking under auspices of the American Friends Service Committee. The "Religion in American Life" program scheduled for this month had been called off because leaders in the program weren't willing to subject their list of speakers to the screening rule.

Such determined opposition developed against the gag rule that trustees were obliged last month to yield. Members of the university faculty will be free to select speakers and be responsible for what they say, the trustees agreed.

Washington

LETTERS TO CONGRESS

As Congress opens two issues compete for the headlines: sending an ambassador to the Vatican, and universal military training. The first injects a religious controversy into the political scene. The second commands interest because it affects most American homes.

In an election year, members of Congress keep their ears close to the ground for indications of public sentiment. In both the Vatican and the UMT issues, what the people back home think will count heavily. Letters to Congressmen from individual citizens may be the deciding factor in determining how Congress will vote.

Are letters read?

Many people have a sense of futility about writing to Congressmen. They feel that what one person thinks cannot matter much. They even doubt whether a busy Congressman will take the time to read what they write.

Actually letters are read with interest, either by the Congressman or by members of his staff. They are his private pipeline to his constituents, his personal weathervane to show which way the political winds are blowing.

Letters count in two ways: as individual expressions of opinion, and as part of a trend of public sentiment. Let's take the last way first.

Statistics about Congressional mail are a commonplace topic of conversation in the corridors.

"How's your mail running on the Vatican issue, Jim?"

"The letters have been coming in by the bushel, Tom, from people I've never heard from before. The people back home are surely stirred up over this."

"The same thing is happening to me. My letters are running better than nine to one against sending an ambassador to the Vatican."

Letters to Congressmen are not only sorted into piles and counted. They are also read for the value of the ideas they contain. This is especially true where an issue is highly debatable, with good arguments on both sides. When a Senator or Representative is weighing both sides of a question in an effort to make up his own mind, a thoughtful, intelligent letter will sometimes influence his decision.

Suppose a Senator is trying to think his way through the pros and cons of universal military training. He has read the report of the National Security Training Commission, and is impressed by the strength of its arguments why UMT is needed.

He receives a letter from a high school teacher pointing out some of the dangers in UMT: weaning a whole generation away from civilian standards of judgment, substituting military authority for individual initiative, granting the Pentagon increased power over foreign and domestic policy, spending money beyond the ability of the people to pay taxes. The Senator, receiving this letter and others like it, is likely to give serious thought to both sides of the issue before making his decision.

Most U.S. citizens think they have performed their civic duty if they vote on election day. To make democracy really work, the man on the street will have to realize that he is responsible for the decisions his government makes between election days. Letters to Congress on the really big issues are one way to discharge that responsibility.

—ROBERT E. VAN DEUSEN

Christ Is Helping India

By KATHERINE BENION

Experiences during seventeen years of mission work have shown Miss Leila Van Deusen that the kingdom of God is advancing

WHENEVER HER PLAYMATES began to talk about the career they wanted to follow, Leila Van Deusen was certain of her choice. "I want to be a missionary," she told them.

But Leila was one of six children of the Rev. and Mrs. Robert J. Van Deusen. Some of her younger brothers and sisters also hoped to enter church work. If they were to realize their ambitions, Leila would have to help make it possible.

She decided teaching would fill this need and at the same time provide good background for missionary work. So after normal school training, three years of teaching in rural schools were followed by two additional years in small-town New York schools.

During this time her three brothers prepared for the ministry. Today the Rev. Dayton Van Deusen is a pastor in Troy, New York; the Rev. Clayton Van Deusen in Albany, New York; and the Rev. Robert Van Deusen is Washington representative for the National Lutheran Council.

LONG-DEFERRED HOPES came true in 1934. Miss Van Deusen was asked to take a position on the faculty of Kodaikanal School, maintained in India for the children of missionaries. She had completed college work at Hartwick College and felt ready. Off she went to India for a term of five years.

On leave in 1939, she gained her master of arts degree from Syracuse University, intending to return to India two years later. Because the British were then carefully investigating the background of Lutheran missionaries who had any German ancestry, her return was delayed. Then the Japanese attacked Pearl Harbor and doors were closed.

HOPES CAME TRUE
Miss Leila Van Deusen

In June 1944 doctors and nurses were allowed to go to India. Soon afterwards it was arranged that Miss Van Deusen, Miss Christie Zimmerman and Miss Lilith Schwab could go back to resume their mission work. They got as far as Lisbon but could not get passage for India. During their six weeks' wait they were joined by Miss Hilda Kaercher of Philadelphia,

an industrial missionary who supervised the lace-making program. The four finally sailed together, arriving four months after they had left America.

On shipboard, a young Indian woman said to Miss Van Deusen, "I hope you realize that we in India have something to teach you as well as you have things to teach us."

Accepting this attitude means much for a missionary's success, Miss Van Deusen feels. "We must not go with an air of superiority. We must realize that they have many things for us to appreciate. We must concentrate on what we want to build up rather than on what we want to tear down. Gradually in this way the undesirable things can be replaced."

At Andhra Christian College, to which Miss Van Deusen was now assigned, she was to take over work as dean of women so that Miss Hazel Naugle might receive a long-overdue leave. She was also to teach Bible and psychology.

Of Andhra's 1,300 students, about 175 are women. Enrollment of Christian students is larger than at any other institution in India, numbering about 450. Laws of India prohibit compulsory courses in Bible study, but most parents of Andhra's scholars select this course for their children, so Christianity gets a fine opportunity to make its appeal. Christian messages also feature assembly programs.

Family pressure alone prevents some of the students from openly professing their faith. An example, Miss Van Deusen states, is the lovely Jaibunissa, who attended Stall High School and lived in the same hostel with a group of Christian girls. Although her family background was Mohammedan, Jaibunissa developed a firm faith in Christ. When time came for her to choose between Andhra Christian College and the Andhra University, Jaibunissa chose the Christian college. "I liked its Christian influence," she said.

Indian Christians are taking on more responsibility and are working to spread their church, Miss Van Deusen feels. Andhra Christian College is thriving under the capable leadership of Dr. T. S. Paulus, an Indian educator.

Indigenous leadership has brought a freshness and vigor to Indian Christianity that is not found in nations which take their religion for granted. College

Afternoon Tea at Andhra
College girls follow an English tradition

BADMINTON IS A FAVORITE PASTIME
Students at Stall High School have taken up the game

students in increasing numbers desire to do missionary work among their people. Many spend their spare time in Christian evangelism and social work in the poor sections of the city.

WHEN MISS VAN DEUSEN first came to India, most Christians were outcasts among the Indian people. Today people of every walk of life are members of the Lutheran church. Advancement in the lives of people through their Christian faith has made a deep impression on the communities. "In non-Christian adult groups there is recognition of the value of Christianity and great admiration for the Christian people," she reports.

One occasion which brought out this reaction occurred during the demonstrations just after India's independence, when riots broke out between Hindus and Moslems and there was intense suffering among the people. Christians gave assistance to both groups and used their efforts to relieve suffering as much as possible. They made many friends.

CHURCHES IN INDIA are mostly small mud huts with thatched roofs and home-made candles. Average American churches would seem like palaces to the Indian Christian. But as in other phases of Christian work in India, local leaders and missionaries are finding congregations ready to provide their own buildings. This isn't easy, since the average Indian earns only about $10 monthly and must often support parents, children and other dependents. Since money is scarce, people frequently bring grain, eggs and other produce as their offerings. These are sold at auction and the money is used for church work.

New churches are often built entirely by volunteer labor of the members, except for the roof, Miss Van Deusen ex-

plains. "It's expensive to buy palm leaves to thatch a roof. With this a congregation often needs outside assistance unless some member happens to have palm leaves to donate."

LACE WORK IS ANOTHER phase of missionary work which interests Miss Van Deusen. Under the direction of Miss Kaercher, this program is helping to raise the economic level of older women, who once were forced to become beggars or near-slaves. Quality is stressed and women are taught to take pride in lace firmly made. Other crafts taught to people in need are soap making, printing, farming and woodwork.

A quarter-million members now compose India's Andhra Evangelical Lutheran Church, which is affiliated with the United Lutheran Church in America. About 10,000 baptisms each year add members, most of whom come from non-Christian homes.

Great problems face the church. "There are horrible diseases, starvation, poverty and all kinds of things that tear at your heart strings," the missionary says. "They make you wish you could turn into a hundred different people to help satisfy the needs of all these people."

Sometimes she's a little downcast about the immensity of the tasks ahead. Usually she doesn't find it difficult to regain her customarily bright outlook, however. "My own efforts are small and inadequate," she says. "But the efforts of 10,000 or more Christians working together can make their light shine so they'll cast a glow not only over India but throughout the world."

As she returns to her post later this year, Miss Van Deusen will continue to work and pray earnestly that the kingdom of God may spread in India as missionaries and people work together with hope for the future.

WAS IT WORTH THE TIME?

I HAD SLIPPED UP ONCE AGAIN. The Adult Bible Class scheduled for Sunday evening was not announced in the church bulletin, nor had I remembered to mention it from the chancel. Several members asked at the door whether the class would be held, reminding me that it had not been announced. To the last person who said this I replied, "But it is listed on the bulletin board outside the church." "Oh, there," she said. "I never look at that."

That afternoon I called the members of the class and told them of the meeting. To each one I mentioned that the announcement was on the outside bulletin board. All said they never read it. It was a bit discouraging. The board was changed twice a week, on Mondays a Bible verse or religious sentence, on Fridays the sermon topic and other church announcements. Was it worth the time?

The next day I had just finished placing a sentence about Thanksgiving on the board when three boys came down the street on their way to school. Like most youngsters they were laughing and playing. As they came abreast of the board one boy stopped in his tracks, turned, and read the Thanksgiving sentence. Yes, it was worth the time.

—HERBERT N. GIBNEY

SCIENCE NEEDS CHRISTIANS

By VIRGIL B. SEASE

Church colleges have the responsibility of producing scientists who recognize spiritual power and can promote harmony among men

THIS IS A SCIENTIFIC AGE. The technical achievements during the lifetime of many now living surpass in number and importance all the developments ever before made in the field of the natural sciences. The automobile, the streamliner, the airplane and the telephone have made us close neighbors to millions. Radio and television bring to our living rooms the events of the world as they are happening.

We have better medical facilities, better foods to eat, better fabrics to wear. We have more pleasures and comforts of life and more time to enjoy them because our industries have introduced myriads of devices which make it possible to produce more goods in less time.

Scientists are now finding out how to release the energy that is bound up in the atom. We tremble as we wonder whether this energy spells world destruction or a contribution to better living. Truly, scientists are cutting the pattern of life for us today.

WHO ARE THESE pattern cutters? Where do they come from? Several articles appearing recently in scientific journals reveal that more of our scientists have their undergraduate origin in small liberal arts colleges than in universities or other large institutions, and that the denominational college ranks high in the list.

From a survey covering 719 colleges and universities in the United States, one article lists those schools from which 3 per cent or more of the B.S. and B.A. graduates went on to chemistry doctorates in 1936-1945. The list numbers 14 of which 10 are church-related colleges.

From another survey designed to avoid war-influencing factors and to include other sciences in addition to chemistry another article lists 50 institutions from which 2.5 per cent or more of the graduates achieved doctorates during 1924-1934. In this list seven of the highest ranking 10 are church-related colleges and 24 of the 50 are church-controlled.

THESE FIGURES are surprising in view of the well-known fact that the small colleges usually have very limited laboratory facilities, meagre scientific staffs, and contribute very few, if any, research papers to scientific journals. We Lutherans, like other denominations, have felt that the colleges we sponsor are training grounds for our religious leaders, both clergy and lay. We have taken pride in the fact that our colleges instill Christian principles into the youth that become businessmen and public servants.

Now we have the information that our colleges are showing a big potential as a source of scientists. What is the explanation?

In the first place, there is no enigma in the indicated relationship between religion and science. Religion deals with belief

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Dr. Sease, a member of the ULC Executive Board, recently retired as an executive with the DuPont Corporation in Wilmington, Del.

CHRISTIAN COLLEGES CAN TRAIN SCIENTISTS
Picture is from the CHEY film, "The Difference"

in God, science with the understanding of the laws of God. They are both God-centered. The late physicist, Max Planck, winner of the 1918 Nobel prize, once said: "Religion and science do not exclude each other . . . they mutually supplement and condition each other."

IN THE SECOND PLACE, the small college, and particularly the denominational college, attracts teachers of high Christian calibre who love to work with youth. They live for four years in close personal relationship to the student. They become models to be admired and emulated. As they sense the student's abilities and his inclination toward a profession, they are in an excellent position to foster an ambition to pursue graduate work.

On the other hand, universities and endowed institutions often attract teachers who seek facilities, aids or grants to pursue some preferred line of research. To such men the teaching of undergraduate classes may be a task to be endured. No aspersions are intended for these institutions—they are the capstone of America's educational system. The point to be stressed is that a large percentage of the students they work with on the graduate level are twigs that have been bent in their undergraduate days.

The scientific world is pointing its finger at us, the supporters of denominational colleges, as twig benders. We cannot escape the responsibility that is being placed upon us. If we are going to keep the focus of this rapidly advancing age on Christianity, we must produce more scientists with Christian background.

They are needed in industry to see that the power of machinery and robots is not glorified to the exclusion of spiritual power. They can be helpful in harmonizing labor and management. They are needed in national defense to steer the conversion of engines of war to imple-

ments of peace for a better global life. They can be helpful in promoting better understanding among nations. They are needed as teachers and instructors in all institutions from grade schools to universities.

DENOMINATIONAL COLLEGES are passing through a critical financial period. Military enlistments are reducing enrollment, thereby reducing their income. They are finding it increasingly difficult to compete with institutions receiving governmental aid. The answer is left to us—the members of the church bodies who support the colleges. We must revise our views of responsibility and add more dollars to our prayers.

We gave some financial relief to our ULCA institutions last year when we raised over $7 million in the CHEY campaign. Although this seems a large amount, it represents only about one-third of the actual urgent need. We need to make every year a Christian Higher Education Year by having a continuing program to arouse our members to fulfill the great trust that has been committed to us in the form of our colleges.

CULTIVATING HARMONY

THE SATURDAY MORNING after arriving in my new parish I was busy in the study making final preparations for the following day. The study is just off the chancel from where almost all noises in the entire building are audible. It seemed that the automatic furnace made an unnecessary amount of noise that morning. However, not being familiar with the noise to be expected, I ignored it and kept busy.

When the lady in charge of altar flowers for the week came, I went to greet her. The machines started again with a thud and grind that shook the whole building.

I asked if there was not more than usual noise from the furnace.

"Oh yes," she said. "It's terrible! It will disturb worshipers tomorrow!"

I called the property chairman to report the suspected trouble. He reported to the company who installed the machine. Later, as I was leaving, I saw the service man from the furnace company coming into the building. Curiously I waited. Out he went to his truck, and back in again smiling with a long-spouted oiling can. He went into the furnace room, then to the switches. At first it was still rough and noisy. He switched it on and off repeatedly until its behavior won from him a smile of satisfaction.

"Just some dry plates and a squeaky fan. A few drops of oil, and it's good as new," he reported.

HE WAS ROUGH looking, greasy and dirty from head to toe. But he gave me my cue. I'd like to be as good as the service man with his oiling can. There will be disturbing noises in my parish besides those coming from the physical machinery. I'll try to quiet these noises by saying just the right word at the right time to the right people and help maintain quiet harmony and smooth operation in the congregation.

—J. MILTON FRICK

Martin Luther Watches the Mass

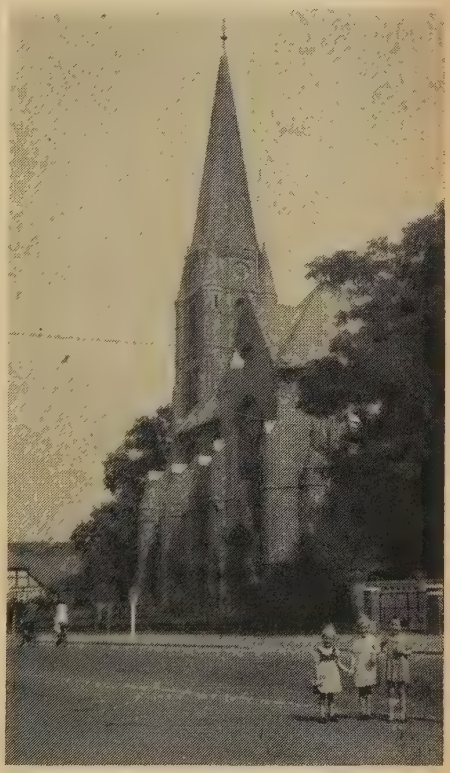
By CHARLES R. JOY

The Reformer's portrait looks down on a Roman Catholic congregation as needs of refugees produce co-operation between church groups

IT IS HALF-PAST EIGHT on Sunday morning. The altar of the church is bright with flowers and candles. The time for the sermon has come. The priest mounts the high pulpit and begins to preach. And on the other side of the chancel the portrait of Martin Luther looks down benignly on the Roman Catholic congregation!

This is something I never expected to see. The explanation is both simple and significant. The church building is the property of the Lutheran church of Syke, near Bremen in Germany, but that morning it has been consecrated by the priest for Roman Catholic worship, fresh flowers have been put on the communion table, candles have been lighted. Now the church, filled with the light blue haze of incense, is a Catholic temple and the priest is speaking to his people. At nine, or soon after, the candles will be extinguished, the flowers will be removed, and the people will file out of the church. Some of them will leave two marks to buy a brick for their own church edifice which is now building. Then at 10:30 another congregation will arrive and another clergyman, and Christus Kirche will become Protestant again until it is reconsecrated by the Catholic priest the following Sunday morning.

THE WAR HAS PRODUCED many strange situations, but nothing more striking than this mingling of confessions all over Western Germany, resulting from the coming of millions of expellees from Poland, Czechoslovakia and elsewhere. The arrival of these people in such huge numbers created enormous confusion and placed a crushing burden upon the shoulders of the defeated people.



GETS DOUBLE USE
Lutheran Christus Kirche of Syke

At the beginning not much attention

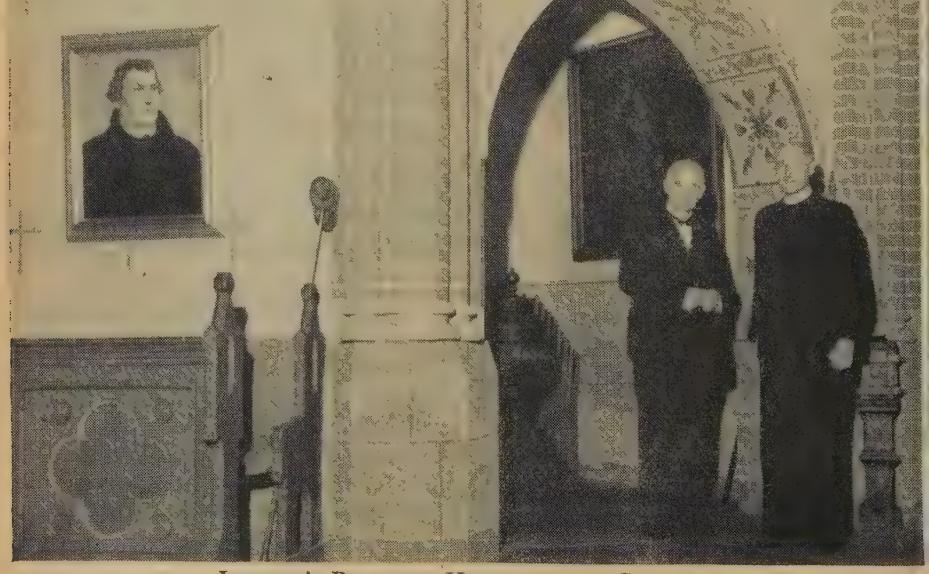
Dr. Joy is executive director of the Co-operative for American Remittances to Europe (CARE).

could be given to the problem of sound settlement. Millions of housing units had been destroyed during the war. These people had to be sent where they could most easily be sheltered and fed, regardless of their faith, regardless even of their chances for employment. So vast numbers of Protestants found themselves in Catholic regions like the Bavarian Wood, without churches, schools, institutions, pastors or church workers. And vast numbers of Catholics found themselves in Protestant districts like East Friesland, similarly deprived of all the facilities for their faith.

THE RESULTS HAVE CONFOUNDED the prophets of disaster. With minor exceptions and trivial difficulties the newcomers have received warm hospitality from the churches of contrasting convictions. Protestant congregations have welcomed Catholics, Catholic churches have permitted Protestant worship in their buildings.

The portrait of Luther is an instance of how tolerance has triumphed. When the Rev. Eberhard Hafermann, pastor of Christus Kirche in Syke, offered his building to the Catholic priest of his town to accommodate the large number of refugees who had come from Catholic regions of Silesia, the offer was gladly accepted. The little Catholic chapel in Syke would hold only 40 worshipers. It was pitifully inadequate to serve the 800 Catholics who had been sent into this area. The evangelical church would seat 500 people and could accommodate even more. So the Catholic masses were celebrated in the Protestant church.

But for many years the portrait of Martin Luther had been hanging in the



LUTHER'S PORTRAIT HANGS IN THE CHANCEL
Pastor and priest stand at the entrance. Note the collection bag

front of the church, across the chancel from the pulpit. Naturally Father Hermann Ludden of the Catholic parish did not want to hold masses under the eye of Martin Luther, so each Sunday morning the picture was taken down and placed in the corner of the church. Pastor Hafermann made no objection until he found that the frame of the portrait was being injured by constant handling. The two clergymen discussed the matter and it was agreed that henceforth the picture would continue to hang in its place even during the Catholic mass.

There are very strict regulations controlling German cemeteries, but Pastor Hafermann has the authority to adjust them. So he has permitted the Catholic form of crosses to be erected, and Catholic customs to be observed, like the burning of candles over the graves on All Souls' Day. In the cemeteries Catholic and Protestant graves lie side by side, though the Catholic dead may be buried in a Catholic row if it is desired.

UTMOST HARMONY and consideration prevail. When the Catholic bishop arrives for the confirmation services, he puts on his vestments in the Protestant parsonage. When the cornerstone of the new Catholic church was laid, the Protestant pastor was invited. On Christmas Eve the young people of both confessions meet together. The Catholic priest always asks the Protestant pastor to speak to the young people for them both. The Catholic priest describes the Protestant pastor as honest, friendly and kind. The Protestant pastor says that the Catholic priest was the first person to visit him when he was ill.

Pastor Hafermann is superintendent of evangelical churches in his district with 16 parishes under his direction. Father Ludden also has wider responsibilities.

THEY USE THE SAME ALTAR
Pastor Hafermann and Father Ludden

Fifteen priests now in the area serve 60,000 refugees, but each has a heavy burden. After the eight o'clock mass in Syke, Father Ludden has a service in a small schoolhouse not far away. In the afternoon he goes to another town and holds mass in another Protestant church.

By agreement, Father Ludden has the further responsibility of dispensing CARE food among the unemployed and indigent Silesian refugees. I saw a room in the cellar of his little chapel, filled with large quantities of precious things, barrels of egg powder and milk powder, boxes of cheese and canned meat. It is natural that he should bear this responsibility since most of the cases of need and of

unemployment exist among the Catholic refugees. He told me that when milk powder is available quantities of it are sent by the refugees into the Soviet Zone where the need is even greater than among the expellees of the West.

ALL OVER GERMANY such situations exist today. Emsland, for instance, was almost entirely Catholic before the war with only 10.000 Protestants. Now there are 80,000 Protestants there, many of them worshiping in Catholic churches.

In Syke the Catholic parish is now building its own church beside its little outgrown chapel. Yet in the future, when each congregation meets within its own walls and Martin Luther no longer looks down upon unfamiliar faces, people and clergymen will remember with pleasant feelings of gratitude the days when they came so close together, and found kindness and friendship and understanding on both sides of the wall of partition.

God's Message Came by Mail

By ORA ANN ERNST

A letter from a missionary in a distant land aroused the women and stirred in them a new understanding of what worship means

LAURA THOMAS hadn't wanted to come to the meeting, but the women of the missionary society had invited her so often that it seemed she just couldn't avoid it. She had really meant to refuse this time too, but the purpose and enthusiasm of the other women prevailed and Laura had felt as though she were led to the meeting-place.

She was uncomfortable about it. As she was welcomed by the hostess, she almost felt ashamed to return the warm greeting.

"Well," she thought to herself, "I'm here this time. Maybe they won't be so insistent next month. Missionary societies may be all right for some people but they're not for me . . ."

Her thoughts were abruptly cut off by the start of the program.

THE PASTOR'S WIFE had brought along a letter from her missionary father in India. The women felt the magic a letter holds—especially a letter that had flown halfway around the world!

But magic proved a weak word for the miracle of the message. The women were looking for news, perhaps of the Bible Woman they were sponsoring, perhaps of the political changes in Asia, perhaps some little personal reference. Laura least of all, was expecting the blessing she was to receive.

In the long opening paragraph, the missionary was simply describing his work of a day that began at 3:15! The pastor's wife read:

"THIS MORNING Pearle and I got up at 3:15 and went to Peddaravuru to have an early morning service with our congregation of Sudra women there. These women are in the practice of having a number of their services at two and three in the morning. In this way they feel that

their family duties do not interfere with their worship and they are saved from the annoyance of children and curious spectators crowding into their already well-filled room. When we arrived at four we found the women there singing hymns and waiting for us.

"We had the usual Sunday service and then I gave them the Sunday message. Following this there were two candidates for baptism. One had been an active woman in her congregation for many years but her husband had never consented to her being baptized. At last he agreed. With great joy she was baptized and given her first communion. She knew the answers to all the questions very well. But she knew the meaning of Christianity from long and deep experience . . . three of the women were ready for confirmation. After that service we had a brief preparatory service, and 31 communed . . . How devout and how earnest all the women were! Pearle and I were both impressed with the light and peace on the faces of all those women. Christianity certainly means much to them."

THE WOMEN of the missionary society sat silent. They had expected a newsy letter from abroad. But suddenly they knew that they had received far more than that. Laura Thomas especially felt that here was a message meant just for her—a message, as it were, from God.

Pearle and I got up at 3:15 . . .

Laura recalled the Sunday morning risings at her own home—often late, often reluctant, always too hurried, seldom full of the anticipation that the Indian women felt in planning their worship time.

So their family duties do not interfere with their worship . . .

Laura knew that American women had at their fingertips more time and labor-saving devices than any other women in the world, but they are probably the least successful in clearing their hearts and minds for real worship.

She knew the meaning of Christianity from long and deep experience . . .

Laura quietly questioned her own Christian experiences. Suddenly they seemed limited and shallow.

Singing hymns . . . waiting for us . . . usual Sunday service . . . baptism . . . confirmation . . . preparatory service . . . communion.

Almost with guilt Laura remembered her own criticisms of services that were not brief enough to fit her Sunday plans. Her worship seemed a duty, her participation a routine, instead of the earnest, devout experience these Indian women desired and enjoyed.

The light and peace on the faces of all those women . . .

Laura tried to imagine her own congregation with "light and peace" on all their faces.

Christianity certainly means much to them.

Laura's thoughts were prayers now:

"Dear Father of us all, I thank Thee for speaking to me through these distant children of Thine. Forgive my shallowness, my insincerity, my indifference. Lead me to serve thy cause unto the ends of the earth. Fill me with Thy loving grace and touch my life with Thy light and peace. In Jesus' name. Amen."

IT SEEMS INCREDIBLE, but it is true: the Christianity of Jesus Christ is surprising news in Latin America.—GEORGE P. HOWARD in *We Americans—North and South* (Friendship Press)

Negro Missions Offer Vast Field

By ERVIN E. KREBS

Lutherans are awakening to the need for expanding their work in bringing the Gospel to Negro and interracial communities

THE LUTHERAN CHURCH is gradually becoming aware that one of its most important mission fields lies in Negro and interracial communities. There are only about 21,000 Negro Lutherans. Most of them are members of the 170 congregations in the United States and Virgin Islands.

Thought-provoking opportunities for mission endeavor lie along two roads. One is the continuation and strengthening of work in areas where Negroes are predominant. The other is the development of Lutheran congregations for members of the Negro race in interracial communities, or areas where there are shifting populations. In the latter, there are often established "white" churches which provide adequate equipment for serving the newcomers in the community.

Sporadic work done in the past by various synods and church bodies is now being integrated and co-ordinated through the Division of American Missions of the National Lutheran Council.

CONTRIBUTIONS OF VARIOUS Lutheran agencies and institutions have already had a great influence in Negro communities. Colleges and seminaries have provided Christian education and training for young people regardless of race. Home Mission boards in the synods of the United Lutheran Church have for years followed a policy of including mission congregations in Negro communities as part of their normal program. Welfare agencies and similar organizations have freely provided facilities for people of all races, both in evangelistic work and in their social service program.

Established congregations in interracial areas have done some pioneering in the field of Negro missions. Students of church trends are finding many churches, including Lutheran congregations, which include Negroes in their membership although their constituency is predominantly of the white race. A 1949 survey revealed that 240 Lutheran congregations are in communities with a largely Negro population. Their importance as centers for future work on an interracial or all-Negro basis cannot be overestimated.

IN SOME CITY AREAS where there has been a large influx of Negro population, established congregations have moved away. In one city, "FOR SALE" signs were found on three "white" churches built less than 25 years ago, but now surrounded by people of the Negro race.

What Christian program can be adopted in such areas? Should congregations relocate every few decades while public institutions and secular organizations are working toward racial integration? These questions must be answered by the church.

When churches in changing communities make the effort to meet the spiritual

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The Rev. Mr. Krebs is secretary of the National Lutheran Council's Committee for Church Work in Negro Communities.

needs of various ethnic and cultural groups as they come into the community, they find it natural to serve the Negro when he arrives.

One Lutheran pastor in the South writes, "We minister to the Negro people of our section as well as to others. We call on the ill and bereaved the same as our own members. We have plans for Bible instruction to be offered to both children and adults."

Such contributions by groups and individuals are having a powerful effect. Much more can be done. Even when community customs demand segregation, established Christian churches can find the means to minister in Christian love to people who need to hear the Gospel.

SINCE PROMOTION of church work in Negro communities has become a cooperative project of churches in the National Lutheran Council, there is a new opportunity to alert the various bodies to the needs that exist. Many Lutherans are realizing that we have neglected our Negro neighbors too long. There is a field for rapid advancement of our mission program in many ways.

The old Alston mansion in Tuscaloosa, Alabama, was a landmark when the Union soldiers marched through the streets of the city. Local folklore claims that residents used its attic as a hiding place for some of their treasures, to protect them from war damage. In 1919 Lutherans purchased the old mansion and its two acres of magnolia-shaded grounds for less than $3,000 and remodeled it for use as the Martin Luther Institute—a grade- and high-school for young people of the Negro race. For 30 years it served as a storehouse for Christian truth.

With improved public schools and the high cost of education, the Martin Luther Institute was merged with the Alabama Lutheran Bible Institute in 1947. The question has arisen as to the disposal of its property. Some suggest selling it to raise a few thousand dollars. Others say that if funds were made available, it could become a young people's camp and conference grounds.

Many other possibilities are awaiting development. For a strong nation-wide program of work in Negro communities, there should be workers' conferences, aid for Negro parish workers and much larger building funds for mission congregations.

Individuals in all National Lutheran Council bodies have been saying that we could do better if the mission task to the Negro in America were undertaken cooperatively. Now we have the opportunity to show what can be done. Financial and moral support will be needed from the 10,000 congregations and 4 million members of constituent churches. But many crumbs could equal a banquet!

FROM A PERSONAL prayer of Fenelon's: "Lord, I know not what to ask of thee. Thou only knowest what I need. Thou lovest me better than I know how to love myself. Father, give to thy child that which he knows not how to ask. Smite or heal; depress or raise me up. I adore all thy purposes without knowing them . . . Teach me to pray."

—From *Francois de Fenelon* by KATHERINE DAY LITTLE (Harper's)

FIVE MAKE A FAMILY

EPIPHANY IS CELEBRATED

I STOOD AT THE SINK scraping and rinsing and stacking supper dishes as the rest of the family brought them to me. Dan lingered a moment allowing the three busy helpers to rush back to the dining-room without him.

"You know," he murmured, "I think maybe we were foolish to start this. They're so hopped up about the whole thing it makes me feel silly."

"Men!" I laughed. "Always so conservative. Trying something new makes you feel foolish." I patted his cheek in the motherly way he pretends to resent.

"Conservative, my foot. This changing the manger scene for Epiphany and burning the Christmas tree seemed like a good idea when we first talked about it. But I never dreamed the kids would get so steamed up. You'd think something really exciting was going to happen, and as I said, it makes me feel a little foolish."

BEFORE I COULD ANSWER, the youngsters were back with more dishes.

"No, Susie, no!" shrieked Karen. "You're mixing the clean silver with the dirty silver."

Quick as a flash she shoved three spoons into her mouth at once.

"Now they're all dirty," she assured us.

"Fixed that pretty quickly, didn't you?" laughed Dan, flicking a towel at her.

"Mother doesn't let us do that," observed Karen.

"Oh, doesn't she? But I'm a privileged character."

"You're a character, all right," I agreed. "How would it be if you and Pete round up the boxes for the Christmas tree decorations while the girls help me?"

"Come on, Daddy!" Pete was overjoyed. He raced ahead and Dan followed at what he calls his "saving-myself-for-the-final-sprint" pace.

"Here's my stool," cried Susie. "Give me a towel, Karen, and, Mommy, don't rinse the silver too hot."

"Any other orders?" I asked.

"Yes. Let's HURRY!"

KAREN AND I LAUGHED at her authoritative tone but neither of us was surprised when she exclaimed "Daddy and Pete are coming!" dropped her towel, slithered down from her perch and whisked off to the living-room. Karen looked after her with a slightly envious glance, but stuck to the job. We finished on the double.

In the living-room, we found Susie seated in the big chair Dan calls his, with a box in her lap. The others were taking decorations from the tree and putting them in the box. With all of us helping, the tree was stripped in a jiffy.

"Can I move the stable over on the coffee table?" asked Karen.

"Suppose we put the shepherds away first," her father answered. "Then we'll let you move the stable."

"Take the family out!" directed Pete.

"No! Leave 'em in! They're all right!"

"Take the Baby out!" Susie began to cry.

Dan gave me a glance of mingled amusement and exasperation, as he turned to in his best scoutmaster manner to straighten things out.

BY THE TIME the Holy Family in their stable shelter were finally established on the coffee table, the children had calmed down a bit. As the oldest, Karen was allowed to place the gilt-crusted star on its wire stem above the roof. Susie's eyes were big as saucers while she watched.

"Now," said our older daughter, 'we will sing 'We Three Kings.' "

"They're wise *men,*" announced Pete.

"We're going to *sing,*" insisted Karen.

"But they *are* wise men," Pete reiterated.

"Yes, dear," I soothed, "now, let's—

"Wait till I see Jackie! He says they're wise *guys!*"

We went on with our informal family service, but Dan and I had a hard time managing our voices until Karen fixed us with a stern eye and we pulled ourselves together. My husband did better than I. The simple little prayer he offered was beautiful. It gave no hint of "feeling silly," and I thought how often the children's unquestioning faith has carried me over a little self-consciousness in family worship. Children are wonderful!

"And now, the burning, the burning, the burning!" shouted Pete, the minute we raised our heads.

"Come get your wraps on," I directed, "while Daddy carries out the tree."

"Do we need rubbers?" asked Susie.

"We need everything. Hustle!"

THEY HUSTLED and we were soon standing in the yard, the distance Dan specified from the tree.

"How far do you think this tree will shine?"

"I wouldn't know, Karen. A block or two at least."

"Then it will take an awful lot of trees to send the light all around the world."

Oh, oh, I thought, *have we mixed her up with our talk about sending Jesus' light all over the world so that she thinks we really mean the light from the Christmas tree? Maybe our talk has only given her some twisted ideas we'll have to help her untwist.*

But I needn't have worried. Karen stared into the flames for a minute, then looked up with a very grown-up smile. "You know it isn't really the light we have to take. Not the light you can see.—But *they,*" indicating her brother and sister, "couldn't understand that."

The fire was a good one while it lasted. However, it died quickly and the winter dark settled down in the spot from which we had driven it for a few brief minutes.

"Brr!" I shivered. "Let's go indoors."

WHEN WE'D TAKEN OFF our outdoor clothing, the children prepared for bed under Dan's guidance while I prepared a tray with steaming cups of cocoa and a plate of sugar cookies shaped like stars.

Clad in his footed flannel Christmas pajamas, Pete looked like one of Santa's elves. He spoke through a rich chocolate mustache. "You know, this is the best part of 'Pithany," and he indicated the cookie in his hand.

"Oh, no! Pete! I don't think you mean that," I exclaimed.

"Well," his father interrupted, rotating his cocoa cup, "I believe most little boys would think this was the best part. In fact, I like it myself. But since I'm a grown-up man what I really like best is having our family together and thinking about the people who followed a star and found the most wonderful thing that ever was or ever will be—the Son of God."

"I could follow a star," asserted Susie.

"You wouldn't know which one," laughed Pete.

"You could show me!"

Dan buried his face in his cup and I began hastily to gather up the dishes.

THE BIBLE IN DAILY LIVING

A GUIDE TO DISCOVERY OF IMPORTANT THINGS IN YOUR LIFE

PEACE OF MIND IS EXPENSIVE

Have mercy on me, O God, in accordance with thy kindness. In thy vast compassion, blot out my transgression. Wash me thoroughly from my guilt, and cleanse me of my sin. For I realize my transgression, and am constantly aware of my sin. Against thee only have I sinned and have done evil in thy sight.

For thou art right when thou speakest, and pure when thou judgest. In guilt was I begotten, and in sin did my mother conceive me. Surely thou desirest the deepest faithfulness, so reveal to me the depths of wisdom. Purge me with hyssop that I may be clean. Wash me whiter than snow. Let me hear joy and gladness, that the bones which thou hast crushed may rejoice.

Hide thy face from my sin and blot out all my guilt. Create in me a clean heart, O God, and renew a steadfast spirit within me. Cast me not away from thy presence, and withhold not thy holy spirit from me. Give me again the joy of thy deliverance and let a willing spirit sustain me. Then may I teach offenders how thou dealest, that sinners may turn again to thee.

O God, thou God of my deliverance, save me from my blood-guiltiness, that my tongue shall sing aloud of thy righteousness. Psalm 51:1-14

ALSO READ FIRST CORINTHIANS 10:23-31

THE THOUGHT OF GOD was terribly disturbing to David. He had had illicit relations with another man's wife. The fifty-first Psalm is the record of his cry of anguish before a holy God who will not tolerate evil.

David makes no pretense of being better than he is. No excuses. No soothing syrup for his conscience: "Well, after all, everybody else is doing it, and I'm human too." None of that. Only the plea: "Have pity . . . Purge me . . . Rescue me from blood-guiltiness."

ACCORDING to psychiatrists of our day, the feeling of guilt is one of the chief offenders against the peace of mind which we so desperately want. To some of us that may seem far-fetched. "If it only were true," we say, "but it seems to us that is one of our problems today. Nobody feels guilty about anything any more. Anything is all right if you can get by with it."

"But that is where you're wrong," the psychiatrist answers. "You don't see those guilt feelings, because they're pushed down inside. We're all trying to hide our guilt, even from ourselves. But we don't get by with it."

I AM NOT ONE to settle the arguments of the psychiatrists. But the Bible definitely has much to say on the subject. Certainly there are numerous instances when God's prophets had to speak sternly and bluntly to get the people to see their sins.

And when Christ, who came to "fulfill the law," lashed out in fury against the Pharisees, with their cloaks of self-righteousness, wasn't he trying to awake in them pangs of conscience, feelings of

guilt? Or was he, perhaps, trying to help them to quit hiding from themselves? Was he trying to open their eyes to what they really were, so that—admitting their guilt—they would have a chance of having it cleaned out?

Did those Pharisees with their strict religious training know way down in the recesses of their souls that what he said about them was the truth? Then if that devilish (and I mean that literally) pride of theirs wouldn't let them see themselves as they really were, they would have to get rid of this Nazarene who insisted on putting a mirror before their souls. Were stone-throwing and blood-calling a substitute for confession?

There are times, as we learn from Scripture, when you can have a guilty conscience for no very good reason. Did you read that reference in Paul's letter to the church at Corinth. There Paul is warning them against being foolishly scrupulous. They were putting too much emphasis on some prescribed ritual about food preparation and other details, and Paul warns them that they will lose sight of the central fact of the Christian faith if they go to such extremes.

Christians today are very much like they were in Corinth. We like to say about our rules of conduct: "This is the way God said you must live." But quite frequently it really should be: "This is the way certain groups of men say you must behave." We always like to think that our man-made rules (especially our man-made "don'ts") are God's inexorable Law. That is very dangerous thinking.

YOU CAN SEE THAT a Christian's conscience may be bothering him quite unnecessarily, even harmfully. So it is wise, when our peace of mind is threatened by a guilty conscience, to examine carefully our "sins" to see if we really have sinned against God's laws, or simply broken a rule of conduct that was laid down by men. It isn't always possible to study the entire Bible to get straightened out on a question like this. It will help to consult with a Christian pastor in whom you have confidence, or some other mature Christian person.

But if we have come to the conclusion that we have really sinned against God, then the worst thing to do is to try to kid ourselves about it, hide it from ourselves, and try to hide it from God. The next worst thing is to rationalize the sin—find all kinds of excuses for it. The only sensible, and the only Christian, way out is to confess the sin.

IT IS AT THIS vital point that the Biblical truth and the trend of much of modern psychiatry come into sharp conflict. The modern psychiatrist usually says, "Bring it out in the open where you can see it. Talk it over. That will take care of it."

The trouble is that that very often doesn't "take care of it." It is a necessary preliminary, but it doesn't close the case.

Frequently, the disturbed man is even more disturbed, because now he must see himself as he is, and he still knows he has sinned against man and God. Or he may accept what many psychiatrists tend to teach, that there is no right or wrong that is as important as the "rightness" of the healthy mind. Therefore if he can forget about some "obsolete" moral concept, he'll be healthy. He may end up with a peaceful mind, but may lose the most vital part of his personality, his sensitivity to God. So he has exchanged one serious illness for another that, from an eternal point of view, is even more serious.

The Bible does have an answer for the man or woman who knows no peace because he knows he has sinned. Next week we will talk about that answer.

Personal Problem Clinic

College or marriage?

QUESTION: Sarah, my daughter, has graduated from high school and is now a freshman in college. Last year she started going with a high school boy who has not yet graduated. In a short time they considered themselves deeply in love. At the end of summer she wanted to give up college, even though all arrangements had been made, but we persuaded her not to.

The boy goes to see her almost every week-end. They now want to get married. She is only 18, which my husband and I consider too young, especially for one whose outlook on life is still so little-girlish. To complicate the situation Albert's father was injured in an accident about a year ago, and the boy must now help to support the parents and two younger girls.

Every time I see Sarah the subject of marriage is one of the first things to come up. She has a good high school record and has made a good start in college, but still she wants to quit and get married.

REPLY: In such a situation many young people do not understand themselves or the facts. They feel mature and certain, and rate their parents as old-fashioned. Both of these young people will be better off if they give themselves a chance to get their bearings. Further education and experience will help them to do so.

The boy's obligation to his family is not to be overlooked. Necessary and good as it is, it may become a source of disagreement within marriage. Unless he can earn more money than one would naturally expect, such a responsibility could cut into income sufficiently to become a serious bone of contention. He ought to take care of this obligation for several years—until some other arrangement can be worked out—before he ventures into wedlock. But an objective view is difficult of achievement for such a couple. Perhaps someone on the outside, whom both trust and respect, could help.

It is possible that you may have to settle for a compromise. If so try to keep the situation pleasant, and do your best to help make the marriage a success. Perhaps the girl's education can be continued after marriage, but more likely she will have to turn in and help earn a livelihood.

Disharmony

QUESTION: I have a marriage problem which goes back a long way. When we were married Russell wanted my parents to lend him money to buy a business. They felt they couldn't do it, but he concluded that they just didn't want to help him. That resentment has stayed with him and has been the source of many unpleasant occasions during the intervening years.

Our marriage has been a good one in some ways, but the outbreaks have been increasing in number and violence. I at various times asked Russell not to let his feeling toward my parents interfere with our life together, for it was not my fault.

Russell, however, identifies me with my parents, despite all I have done to avoid such a result. He uses nasty terms in referring to my family, treats me with disrespect in the presence of other people, and many times has told me I am dishonest.

REPLY: The facts here mentioned, and others not printed, make up a complex and deeply rooted attitude on the part of Russell. Probably any word or act of yours with which he has disagreed has been used to link you with your family. Whatever his impressions, his rude words and behavior cannot be justified.

In order to deal satisfactorily with the problem you will need the help of someone outside your family circle, in whom you can both confide and who has sufficient background and skill to deal with Russell without offence. Your best plan will be to go to a qualified counselor, to whom I am referring you by mail.

—EARL S. RUDISILL

Can Education Be Christian?

Liberal Learning and Religion. Edited by Amos N. Wilder. Harper. 338 pages. $3.75.

The twenty-fifth anniversary of the National Council on Religion in Higher Education is the occasion for these essays by 15 of its members on the role of religion in contemporary thought and institutions of learning.

In respect to the "de facto" case in American colleges and universities Thornton W. Merriam, Victor Butterfield, Patrick Malin, and Virginia Corwin give accounts which indicate that liberal learning for various reasons now gives greater scope to religion and the teaching of it than was the case a few decades ago. Willard L. Sperry (from long Harvard experience), Bernard M. Loomer (from a deanship within the University of Chicago), and Howard Y. McClusky (from long experience as a psychologist at the University of Michigan) suggest that worship is the core of religion and has not improved, that there is little community in contemporary universities, religion or no religion, because of departmentalization, specialization and assorted difficulties, and that contemporary learning provides little knowledge about techniques for the development of religious and moral values. Thus, a certain ambiguity concerning religion in education is here to be discerned: on the one side, having more of it in the curriculum is not enough, for the nature of religion seems to demand community and worship and personal commitment, none of which is gained directly by curricular additions.

Another aspect of the question is undertaken in essays by Edwin E. Aubrey, Douglas Knight, Walter G. Muelder, Rollo May, and Roger Shinn. All of these men are perceptive students and their essays are "yeasty" additions to the debates going on in their chosen areas. Continual reassessment of data, changes in methods, the fitness of certain modes of thought, the roles of norms and values—all these are explored on behalf of the sciences, the humanities, the social sciences including history, and psychotherapy.

These authors seem to contend that there is no religious innocence in their areas and, further, that there is wide appropriateness in contemporary learning for religious understanding. Mr. May's article on "Psychotherapy, Religion, and the Achievement of Selfhood" is typical, for he argues—and one must remember that he is in the major league of psychologists and psychiatrists in this country—that a religious understanding of man becomes essential as one peruses recent psychological data. None of these men argues an empirical theism nor are they insisting that God's existence is proved by new learning, but they all dispatch summarily the hypothesis that learning excludes faith. Most of the essays named and also Mildred McAfee Horton's on "Academic Freedom" and Gregory Vlastos' on "Religion and Democracy," find that there is ample evidence to ask that the "de jure" place of religion be recognized and this on grounds strongly academic rather than churchly.

In short, this volume indicates that liberal education is providing a greater place today for religion than previously and that liberal learning warrants a subtle and penetrating role for religion to which the makers of curricula must pay increasing attention. True to Amos Wilder's editorial remark in the foreword, this volume does offer "a normative lead in debated areas."

Lutherans who are concerned about Christian education might be dismayed to note that here too non-Lutherans evidently take Luther seriously but certainly not things Lutheran—and least of all Lutheran education. This is perhaps not due to theological persuasion as much as it is to the lack of constructive reflection on these same issues in Lutheran circles. This volume ought to remind Lutheran readers of the high goals and

the consequent stringent reflection necessary to achieve the purposes of "religious" education. The day is gone when clergymen-teachers, campus pastoral services, and multiplication of courses is enough to make education Christian. All of this, this volume makes explicit. PAUL L. HOLMER

University of Minnesota

A Minister's Central Task

The Gospel of God. By Anders Nygren. Translated by Leonard J. Trinterud. Westminster Press. 104 pages. $2.

This is the first pastoral letter of Bishop Anders Nygren to the Diocese of Lund. In it he restricts himself "almost exclusively to the question of the minister's central task, the bearing forth of the Gospel concerning Christ."

As in his great work, *Agape and Eros,* in which Dr. Nygren drew the contrast between the world idea of love and the Christian doctrine of love, so here he contrasts the aims and methods of the Gospel with the ordinary-world ideas of the aims and methods of the ministry.

The purpose of the Gospel is to bring to the believer the "peace of God which passes all understanding;—a peace which has nothing in common with that which in the world goes under the name of peace." To this end the minister is a herald whose task is to bring a message which is so direct and personal that it is of vital importance to the hearer, for "it announces that God has acted through Christ, and he who believes has this deliverance from the power of sin and death."

Thus simply does Dr. Nygren present the central task of the minister. In all his work, preaching, teaching, administering the sacraments, the minister "is to remember that he is a herald proclaiming a message." The word is not ours, but God's. "The Gospel gives us the firm ground on which to stand, and the courage we need to carry out our calling . . . So shall the peace of God, which surpasseth all understanding, guard your hearts and thoughts, in Christ Jesus."

Pastors, and laymen as well, will find this interesting and stimulating. Its directness and simplicity may help to avoid confusion and distraction from the central task of the minister. E. C. DOLBEER

Brookville, Ohio

Book Brevities

A Shorter Service Book. Oxford University Press. 128 pages. $1.

For the British air training corps an Anglican clergyman, Dean G. W. Briggs of Worcester, compiled this manual of worship, largely from Prayer Book sources but also including some new things. It is suggested that the book may be used by youth clubs and similar organizations for daily or Sunday prayer services.

There is an Order of Service with opening versicles, psalm, canticle, creed, and a fine group of collects. A dozen psalms and 121 hymns (without music) complete this attractive and useful pocket book of devotion.

A Book of Pastoral Prayers. By Ernest Fremont Tittle. Abingdon-Cokesbury. 108 pages. $1.50.

Something has happened to Methodists when they begin reading the general prayer in the Sunday service. For more than a century it was universal Methodist practice for the minister to engage in lengthy, fervent, and entirely extemporary supplication. In fact, you could tell a Methodist by the length of his prayer.

Dr. Tittle, distinguished pastor of the First Methodist Church of Evanston, Illinois (until his death in 1949), did not read his Sunday morning prayers. But he had written them carefully in advance, so their content and form were clearly in his mind and the manuscript became unnecessary. In like manner, a minister by study of these prayers, may be aided in preparing himself to lead in public prayer. A discerning introductory essay on "The Pastoral Prayer" explores the philosophy of this subject.

Besides a score of general prayers, there are prayers for Sundays of the church year and for special occasions. In these days it is from the nonliturgical churches that we get fresh ideas for public worship.

OVERSEAS

INDIA: Madras. Dec. 20.—CELEBRATION of Christmas in India is different from in the United States and Canada. There are no strings of bright lights and Christmas trees on the streets, nor are store windows filled with children's toys and gifts.

It was surprising to me, however, that *The Mail,* published in Madras, had a special Christmas edition on Dec. 17. Christmas was recognized in large type on the front page and whole pages were given to Christmas. A Catholic priest wrote an article on the Christian message. A Protestant pastor wrote about Christmas experiences. *The Mail* is one of the most influential English newspapers of India.

Even the "Curly Wee" comic strip was enlarged in the Christmas edition and was given over at least to the humanitarian side of the Christmas celebration. "Curly Wee" is widely read and is the only "comic" in *The Mail.*

CHRISTMAS in the Christian congregations and in the homes of the missionaries is a busy time. Each congregation wants to have the missionary present for the service, and—where that is not possible—the Indian pastor of the parish. Because there are many congregations in each parish the celebrations extend well through January with services somewhere almost every day.

All the institutions of the Andhra Church have Christmas services or parties. I attended a party held at the bungalow of one of the missionary families where two neighboring families celebrated together. On the veranda, in most delightful weather (temperature about 75 degrees) we had the meal. The party was for the families of the people who work for the two missionary families. They ate rice and curry to their hearts' content. There were 10 Indian parents with 16 children, two missionary families with four children, and the visitor.

After the meal we went inside the bungalow where the Christmas story was read by one of the older boys, and the children sang Telugu Christian lyrics. Then the gifts were distributed to the members of the Indian families. Gifts were mostly cloth from which to make clothing, which is comparatively expensive. An average "coolie" wage is about 50 cents a day in U.S. money.

OPINIONS DIFFER as to whether the people of India are taking a vital interest in their first general elections for parliament and the state assemblies. While speaking to our congregation in Dowlaishwaram one Sunday morning, I heard a parade coming towards the church. As it passed I could see the Communist flag through the open windows. Later that same morning we saw a parade conducted by the Congress party.

The newspapers are filled with the names of candidates and with the accounts of addresses by Mr. Nehru and other leaders. However, only about 15 per cent of the population can read. There are not many radios. Trucks with loudspeakers go along the streets in the cities and large towns. However, in the areas where the elections have already been held only 16 per cent to 35 per cent of the people have voted. This will probably increase as the more important states go to the polls. Some estimate that in the most literate areas even 60 per cent may vote.

The elections are spread over several months. I have been informed that this is being done because the method of election requires that carefully trained persons be in charge. When only a small percentage of the population is literate, there is a limited number of qualified people for such service. For example, the entire staff of Andhra College will be required to serve. The elections in the part of Madras Province where the Andhra Lutheran churches are located, will be held in the early part of January. All elections will be completed by the end of January. Many Indians have voiced the

opinion to me that it was unwise to allow all illiterate people to vote.

There are 14 major parties, also many independent candidates. To make it possible for illiterate people to vote, each party has a symbol: Congress Party, two bulls with a yoke—Socialist Party, a tree—Communist Party, ears of grain with a sickle; Kison Mazdoor Praja Party, a hut; and so forth.

I am informed that each person will receive two ballots, one for the state assembly and the other for the national parliament. Each voter will go to two booths. In one he will vote for a member of parliament from his district, and in the other for the state assemblyman. Each booth has a ballot box for each candidate standing for election. On the outside of the box is the name of the candidate and the symbol of his party. The voter will then place his ballot in the box of the candidate for whom he desires to vote. The illiterate voter will be able to know where to place his ballot by means of the party symbols. As each person votes, indelible ink will be placed on his thumb so that he may not be able to vote again, since registration and signatures are not possible.

IT IS THE OPINION of all people with whom I have spoken that the Congress Party will have a majority in the parliament, because it is the only party that has an effective organization. However, many people have expressed the opinion that they expect the Socialist and Communist parties to be much stronger later, unless the Congress Party is more effective after the new elections.

One hears and reads a great deal of criticism of the Congress Party because they have not been able to bring about reforms as rapidly as people desire. Mr. Nehru has declared in public addresses that "the proper organization of society could only be done on a Socialist and Communist basis, ultimately not only in India but in other countries also." He is opposing the Communist Party vigorously, because of the revolutionary, violent and irresponsible way they want to bring it about. He said, "We have to create the roots of Socialism in the minds and hearts of the people. We have to change their ways of thinking and their habits first." Mr. Nehru has spoken forcefully against the Communists because he says they are not really citizens of India but want India to follow the policy of one foreign country. The Communist Party has said that they believe in religious liberty.

I have heard from responsible people that in certain areas Christians have shown an interest in Communism, partly because most are from the depressed classes and the division of land and wealth, therefore, appeals to them and also because some had been innocent victims of police action when the government put down violent uprisings of Communists in some areas several years ago.

There are some Christian candidates. In one area of the Andhra Church's territory there are three Christian candidates. Most people feel that the new parliament is not likely to have many Christian members, if any. The National Christian Council through Dr. E. C. Bhatty of the Secretariat has had a fine relationship with the Government of India.

—EARL S. ERB

INDIA: Madras. Nov. 27.—PLANS FOR establishment of a united Lutheran theological college here are being considered by the 10 constituent bodies of the Federation of Evangelical Lutheran Churches in India.

Such a school has been the objective of Indian Lutheran missions and churches since 1912. At the conference of the FELC, held at Guntur in January 1951, this question was fully discussed. The Committee on Theological Education proposed that the Federation set up a college unrelated to the school of any particular language area. There was a large body of opinion in favor. It was suggested that a decision be delayed for a few months so that unanimity could be reached.

Representatives of the Tamil and the Telugu bodies unanimously recommended that in line with the proposal placed before the Federation, the college be set up in Madras. The matter will now go before all constituent churches of the Federation. It is proposed this institution be started in July

ILLINOIS:

Senator Douglas Thinks He's "For" an Ambassador to the Vatican

CHICAGO—Speaking to representatives of all Protestant churches belonging to the Church Federation of Chicago (except Episcopal), Senator Paul Douglas said last month his mind has not been made up as to how he will finally vote on the sending of an ambassador to the Vatican. "For the moment" he indicated he *favored* sending such an official to the Holy See.

The Senator explained he had two reasons for his current thinking :1) that he considers the Vatican a state, therefore it would be proper for the U.S. to have an ambassador there; and 2) that he believes the Roman Catholic Church is the strongest anti-Communist ally we (the U.S.) could have.

In substance (he had no written address, did not issue a prepared statement) Senator Douglas admitted he knew that in countries where the Roman Catholic Church was in control, there was no religious freedom.

Prior to the Senator's statement of his position, each church represented (National Lutheran Council, Missouri Lutherans, Baptists, Methodists, Presbyterians, Congregationalists, Polish Catholics) presented statements on the opposition of their respective bodies.

Senator Everett Dirksen, who had accepted an invitation to be present, declined at the last minute.

PASTOR George J. Curran (left) and Illinois Synod President Harmon McGuire pictured during laying of cornerstone for the new $300,000 St. Paul's Church, Dixon. Constructed of Lannon Stone, the structure will seat 500 in the nave, with an additional 90 seats available in an adjoining chapel. Future plans call for the construction of a parsonage which, together with the parish hall, will complete the congregation's Master Plan. Over 100 laymen have contributed close to 2,000 hours of volunteer labor thereby reducing cost of project

TRINITY CHURCH, ROCKFORD, launched a $400,000 building campaign Jan. 1. The congregation plans to rebuild on their 266 foot frontage in downtown Rockford.

THE REV. RUDOLPH MARKWALD has resigned as assistant pastor of First Church, Decatur, to accept the call to St. Paul's, Nachusa.

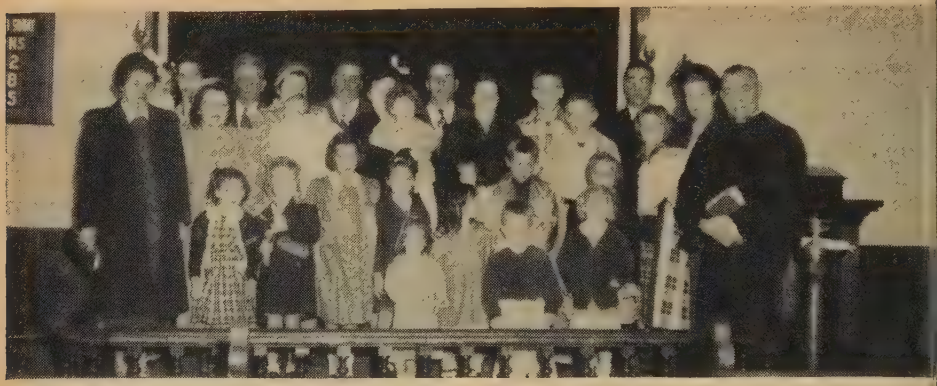
THE REV. HERBERT PETERSEN has resigned the Olney parish to become pastor of Luther Memorial Church, Springfield.

CONGREGATIONS of the Illinois Synod manifested much interest in the work of foreign missions in 1951. Nine missionaries are supported in whole or part by individual churches, and 15 additional congregations support parishes abroad.

"The complete Stewardship of Self" is the new program at Holy Trinity Church, Elgin. Ways and means are set forth at quarterly meetings whereby the stewardship of time, talent and treasure will be emphasized in all activities of the congregation.

ILLINOIS SYNOD benevolent giving has increased more than 400 per cent in the past 10 years. In 1940 the total benevolence contribution per capita was $3.12; in 1951 the per capita giving for benevolence was $13.33.

CLYDE G. STEELE



NEW YORK:

Church "Counted Out" a Year Ago Makes Amazing Recovery

SYRACUSE—A year ago churchmen of synod and in rural Orleans Four Corners had given up all hope of conducting services in the Lutheran church there. Today it's a different story . . . on a recent (Reformation) Sunday, 29 adults and infants were received as baptized members of the small (85) congregation (*see photo*).

The "new" story is largely the work of Pastor T. Bartnichi. A recent speaker was New York Synod Superintendent of Home Missions, Dr. Eugene C. Kreider.

SYRACUSE Lutheran laymen met recently to hear Chester A. Myrom, ULCA associate secretary for Stewardship, who urged a larger contribution to church work.

A SUCCESSFUL Lutheran Training School for the Southern Tier was climaxed with a service in St. Paul's Church, Johnson City. The Rev. Paul J. Tritschler, of Endicott, who had served as dean, spoke.

THE REV. HOWARD A. KUHNLE recently dedicated an organ and chimes in the Church of the Redeemer.

DEC. 4 Redeemer Church held a service of thanksgiving and burned its mortgage. Speakers were Utica Mayor Boyd E. Golder, Pastors David A. Jensen, Bernard Corneliussen, Frank H. Shimer, and Synod President Frederick R. Knubel.

ZION'S CHURCH, UTICA, celebrated its 100th anniversary Dec. 9. Dr. F. Eppling Reinartz, ULCA secretary, preached.

CHRISTIAN P. JENSEN

NEW JERSEY:

Christmas Service in Spanish

TRENTON—Social mission work among the Lutheran Puerto Ricans in the Camden area was initiated by a special Christmas service arranged by Pastor Martin R. Lehfeldt in Trinity Church, Camden, Dec. 21. The entire service in Spanish was made possible through the co-operation of the Rev. Antonio Contreras of New York City.

Pastor Lehfeldt and the Trinity council had agreed the time had arrived to introduce this additional linguistic service. Previous to 1945 the entire service was conducted in German. With the arrival of the present pastor, English was introduced in addition to the former procedures.

A WEEK-LONG celebration climaxed the dedication of the new colonial-type Grace Church, Camden, Dec. 2. Synod President Edwin Knudten conducted the service. Dr. Calvin P. Swank, former pastor and retired

superintendent of home missions of the Central Pennsylvania Synod, assisted. Chancel furnishings and memorials were dedicated by Pastor William Ziegenfus (the congregation had worshiped in a basement type church for 45 years).

SOUTHERN CONFERENCE'S Committee on Parish Education will supervise the first Teacher Training School, being conducted six consecutive evenings beginning Jan. 16 through Feb. 16. Courses include "Program of My Church," "Truths We Live By," "New Testament," and "Understanding Our Pupils."

NEW JERSEY Educational Association will be directed this year by a prominent Bible class teacher of Temple Church, Pennsauken, William R. Stover, who is principal of the Pennsauken school system.

ELEVEN congregations of synod were visited by Sister Mary Jane Jessen in the promotion of deaconess work. An extensive itinerary is being planned in northern conference churches during January.

LUTHERAN LAYMEN'S Movement for Stewardship in the ULCA has at least 31 members from synod.

THE REV. CHRISTIAN HANSEN, former pastor of Holy Trinity, Camden, was recently installed pastor of Trinity, Trenton.

ST. PETER'S, Plainfield, second building project (parish house) within five years will be completed and dedicated Jan. 20. Dr. Karl Henry, head of the department of research and survey of the Board of American Missions, will officiate during the dedicatory ceremonies.

In the 225th year of service in a rural community, Emmanuel Church, Friesburg, has an enviable record for 1951—apportionment oversubscribed, LWA oversubscribed, CHEY overpaid; in addition $1,000 was sent to the Phebe Hospital in Liberia as a memorial to the Rev. William R. Miller, congregational son who died as a missionary in Liberia.

ST. JOHN'S YOUTH CHOIR, Westville, made their debut on WCAU-TV, Dec. 24, with special Christmas music. Mrs. Leslie Lambert directed the singers. RALPH I. SHOCKEY

LIGHT

story of the week

WORSHIPERS sitting in the nave of West side Presbyterian Church, Ridgewood, N. J., had just finished singing the last stanza of the opening Vespers hymn when all the lights in the building went out as if extinguished by some giant hand.

Vestrymen stumbling about in the darkness to discover the trouble found all fuses in good shape. As the congregation waited patiently in the darkness, a hurried phone call was put through to the power company. The reply: "We're sorry! There's been a power failure here at the plant; we're rushing to clear the trouble."

The head usher, informed of the bad news, groped for emergency candles in the basement closet. Several match-burned fingers later, he had two lighted tapers shedding some light from the pulpit stand.

Bravely, a quartette arose to sing a cappella (current being unavailable for the organ). Their first notes: the strains of "Break Forth, O Beauteous Heavenly Light!"

(. . . the lights remained off!)

As the musicians sat down, the next hymn was announced for those who could not see the figures on the hymn boards. The hymn: "Watchman, Tell Us of the Night!"

(. . . even the candle flames seemed to sense the humor, quivered in the darkness.)

By this time, the worshipers were about ready for anything . . .

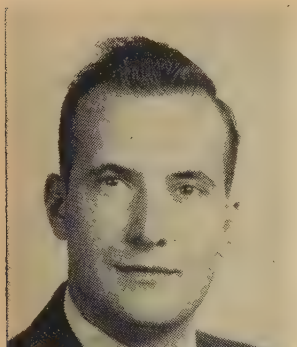
They were not disappointed!

The student assistant, the Rev. Thayer Green, approached the circle of light at the pulpit, began reading the printed responsive reading for the day.

"The people," he began, "that walked in darkness have seen a great light . . ."

MILES away, a line repairman finished splicing the severed copper wire, threw a switch . . . and there was light!

DICK SUTCLIFFE



MIDLAND'S HANSEN
. . . represented Cornhuskers

Nebraskan Honored

Hugh Hansen, Midland College junior, termed by college officials as "an outstanding student, capable leader and (as) giving high promise of usefulness to society," was selected from thousands of Nebraska college students to attend the recent convention of the National Association of Manufacturers in New York City.

Selected from a list of nominees from every college and university in the Cornhusker State, Hugh represented the youth of his area at the NAM meeting. Prior to entering Midland, he spent three years in the U.S. armed forces, 27 months of that time with occupation forces in Germany.

Schofer Cited

Chaplain (Major) Karl F. Schofer, wing chaplain for the 433rd Troop Carrier Wing of the U.S. Air Force stationed in Rhein-Main air base, Germany, has recently received two commendations for "outstanding work while serving as base chaplain and for assuming the acting air chaplaincy of the newly organized 18th Air Force in South Carolina.

"You exhibited," stated one of the citations, "qualities of religious leadership felt throughout the command. During your dual assignment, you consistently displayed superior qualities of character, efficiency and intelligence."

Chaplain Schofer is spiritual counselor for the first air force wing to join NATO (North Atlantic Treaty Organization) under the command of General Dwight D. Eisenhower. A reservist, the chaplain was called to active duty a year ago; this is his second tour of duty in Europe.

Prior to his re-entry into the service, Chaplain Schofer was pastor of Trinity Church, Loyal Oak, Ohio, and directed the Ohio Synod's Lutheran World Action effort for three years.

NLC Co-operation

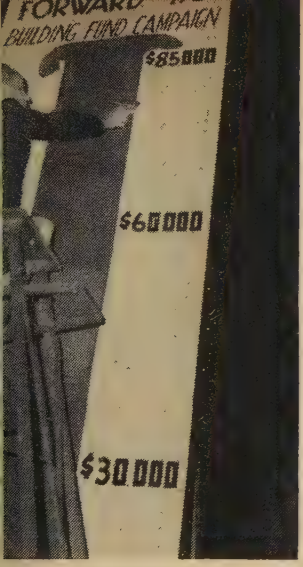
Success of the Wisconsin Thanksgiving Used Clothing Appeal on behalf of Lutheran World Relief was due largely to complete co-operation between Lutherans of the National Lutheran Council congregations in the Badger State.

Area chairmen receiving credit for the effort: ELC Pastors Lavern Hanson, La Crosse, M. C. Austinson Janesville; and A. S. Tanner Eau Claire; ALC's Pastor Carl Becker, Madison, and F. R. Brehmer, Oshkosh ULCA's Pastors Jerome Miller, Racine; G. W. Genzler Sheboygan; J. J. Lippoldt Platteville; Garrett Genzler Marinette; and Layman Ronald Drechsler, Milwaukee State chairman of the drive the ULCA's Pastor Charles A. Puls, Madison.

Promotion

Members of St. James Church, Phillipsburg, N. J. are reminded regularly of important church news by Pastor C. Edgar Koehnlein The pastor makes a point of mentioning interesting news items as he reads in the ULCA's news magazine

CHAPLAIN SCHOFER
. . . "superior qualities"



PAINTER ROTH
. . . a "red hot" church

even adding the page and article!

Paint It!

When members of St. John's Church, Springfield, Ill., recently voted to conduct a Building Fund and Remodeling Fund drive, members of the church council offered to construct a large "thermometer" chart.

The campaign got under way with the chart serving as focal point for interest. When campaign leaders announced recently that "we've gone over the top!" it was decided that Pastor W. W. Roth was the logical person to complete the paint job indicating the congregation was "red hot" on the fund-thermometer.

As councilmen and members watched, Pastor Roth climbed a step ladder, applied the finishing touches to the financial campaign.

BRIEFLY SPEAKING

Now that members of Redeemer Church, Utica, N. Y., have paid off the indebtedness (*see story, page 36*), the congregation has voted to continue contributing to a "building fund." But from now on, it's to be known as "Our Building Fund for Others." Money from this fund will be contributed to some home or foreign mission cause. As a "starter," a goal of $3,000 was set for the Mortgage Burning Offering—the amount was oversubscribed by $500, reports Pastor Arnold Keller.

There's no piano or organ accompaniment when staff members at National Lutheran Council headquarters conduct their thrice-weekly devotional services; worshipers sing unaccompanied. This posed a problem for the a cappella choir, which wanted to sing special Christmas anthems during the holidays. Staffers Marian Farrow, Ruth Schuh and Harold Skelton found the answer, however: they wire-recorded accompaniments on the organ at the ULCA's Church House. The NLC headquarters choir rehearsed to the wire recording, then presented their anthems via the same method!

In last month's issue of the *South Carolina Lutheran*, Synod President Karl Kinard is quoted as "preach-(ing) at St. Nicholas and Trinity Churches, Fairfax, S. C., and administer(ing) the Holy *Communism* . . ." Friends are kidding him about his "separation" (?) of Church and State!

Under sponsorship of the Council of Churches of Christ in Allegheny (Pa.) County, a unique weekly radio program, "The Midnight Minister," is being inaugurated this month. A Pittsburgh pastor (United Presbyterian) will answer questions and offer counsel to lonely and troubled people who call him on the telephone during the broadcast. The airing station: WJAS, Pittsburgh.

When Naomi Miller joined the staff of St. Paul's Church, Davenport, Iowa, as parish worker, she became the 24th worker from the congregation to enter full-time Christian service. In addition, her brother (Rev. Emerson Miller) is pastor of the congregation, her father (Rev. J. A. Miller) is associate pastor.

MARYLAND: When Trinity Chapel, Hagerstown, was organized Nov. 4 as Christ Church, receiving special recognition was Layman Edward L. Burger (right) who served for 58 years as superintendent of the Sunday school, sponsored during that time by Trinity Chruch. Here Layman Burger is congratulated by Maryland Synod President Frank Fife for his "outstanding contribution to this new congregation"

FLORIDA: Mission Developer Francis Fesperman reports first services of the Southside Mission in St. Petersburg averaging 76 in attendance. Sunday school enrollment is 35. A parsonage has been purchased, building site for the new church acquired.

PENNSYLVANIA: The Roslyn (north of Philadelphia city limits) mission held its first "preaching" services Dec. 23; by that time, Sunday school enrollment had jumped from 56 on Oct. 7 to 110! Formal organization is expected around Easter. Philadelphia Seminarian Lawrence Horn has been called by the Board of American Missions and will be assigned as mission pastor following his graduation this June. In the meantime, he is being supported on a part-time basis by the Board of Home Missions of the Ministerium of Pennsylvania. Financial assistance to the growing mission comes from Holy Trinity Church, Willow Grove (a congregation of Central Pennsylvania Synod).

FLORIDA: Good Shepherd Church, Palma Ceia, Tampa, will be organized Jan. 27 by Pastor C. S. King with a charter membership of 85. Building fund cash and pledges totaling $1,500 have already been subscribed. Three auxiliaries have been organized; the choir has been provided with robes, and Sunday school enrollment is 48.

PENNSYLVANIA: Members of Parkway Manor mission, four miles west of Allentown, contributed their Christmas offering to the Good Shepherd Home in that Lehigh Valley city. Attendance at Sunday school has reached 85; 75 turned out for a Christmas Eve service conducted by the Rev. Conrad Raker, superintendent of the Good Shepherd Home. The mission has shown progress ever since first services were held in October 1950.

ST. PAUL'S

LUTHERAN CHURCH
DENVER, COLO.

E. W. Harner, D.D., Pastor
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16th AVENUE at Grant Street
One block north of the State Capitol

Away Down South
In the Heart of Miami

Holy Trinity
Lutheran Church

200 S. W. Eighth Avenue, Miami, Florida
CHARLES J. HARRIS, Pastor
The Service 11:00 A.M.
" . . . where sin and pain find healing"

WEST PALM BEACH, FLORIDA

First United Lutheran Church
Lakeview Ave. at Dixie Hwy.
REV. WILLIAM LONG DOWLER, Pastor
Morning worship, 11 o'clock

200 ATTENDED the dedication of the renovated parsonage of St. Mark's Church, Allentown, Pa. Purchase of property was effected in June; Pastor and Mrs. Ralph Bagger have been "living with the renovators since!" Congregation, formerly part of Zion-Lehigh-St. Mark's parish, Alburtus, has been "on its own" for a year

MARYLAND:

"Write Letters!" Members Urged

HAGERSTOWN—Pastors of Western Maryland are urging their parishioners to write President Harry Truman, their Senators and Representatives in the U.S. Congress, registering their opposition to the appointment of an ambassador to the Vatican.

SISTER AMY BAVER, deaconess at Good Shepherd Home, Allentown (Pa.), addressed members of Grace Church, Westminster, recently.

FREDERICK LUTHERANS held a special service recently to pay tribute to members who had died during the year.

IMPROVEMENTS costing $3,000 have been completed at Luther Chapel, Petersville. At the rededication service Synod Secretary John C. Stuff preached.

CHEY report as of Dec. 1 shows that $212,890 has been paid on a synodical goal of $275,000, or 77.4 per cent.

TWO NEW *Catholic* churches are foreseen for Hagerstown. At the dedication of a mission at Halfway, Father C. C. Kerr said, "The Catholic church population has remained 'static' in Hagerstown for many years because of concentration in a single parish." A new high school will be built next year in the north end of the city.

MEMBERS of Grace Church, Westminster, have agreed unanimously to construct a $60,000 addition to the north of the present chapel.

PASTOR RAYMOND M. MILLER, Funkstown, has been named liaison chaplain for the Juvenile Court of Washington County.

DR. F. R. WAGNER resigned Jan. 1 as pastor of St. John's Church, Martinsburg, W. Va. The Rev. Frank Klos has been elected to succeed him. WILSON P. ARD

Parish Worker Wanted

Emmanuel Lutheran Church in Pottstown, Penna. a congregation of 1,383 communing members desire the services of a full-time parish worker. Experience preferred.

Write immediately to Pastor

DR. LUTHER A. KROUSE
412 Highland Rd., Pottstown, Penna.

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VISIT HISTORIC
ST. MARK'S LUTHERAN CHURCH
"Founded 1849"
1135 O'FARRELL STREET
Service 11 a.m. Vespers 7 p.m.
J. George Dorn, D.D., Pastor

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A FRIENDLY WELCOME AWAITS YOU
at
Central Lutheran Church
Eleventh Avenue at East Olive Street
(Near Downtown)
H. STANLEY HOLMAN, Pastor
CHURCH SCHOOL ..... 9:45 A.M.
DIVINE SERVICE ..... 11:00 A.M.

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From supervision to responsibility

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Rev. Richard A. Miller—Pastor

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ, D.D., Pastor
Morning Worship, 11:00 O'clock

NEWS IN THE CHURCHES

RECENTLY welcomed to Trinity Church, Jackson, Miss., is this, the third group of new members of 1951. In all, 58 new United Lutherans from four other National Lutheran Council bodies from 10 states and two foreign countries were received by Pastor Brent Schaeffer

PENNSYLVANIA:

Deplore "demoralizing" Drinking

PITTSBURGH—Deploring the "demoralizing effect" of drinking at Christmas parties, a committee of four urged the Mayor of Pittsburgh, David L. Lawrence, to issue a proclamation against such practices. The four ministers representing Jews, Catholics, and Protestants called upon employers, managers, superintendents and others to acknowledge the dangers involved and to take steps to eliminate entirely the use of alcohol in this year's party plans. The Mayor cooperated.

A CITY-WIDE religious meeting attracting over 3,000 people heard Paul Blanshard, lawyer and author, speak on the topic, "The Roman Catholic Challenge to American Democracy," in Soldiers' and Sailors' Memorial Hall, Pittsburgh. Dr. G. L. Himmelman, president of synod, also addressed the assembly.

THE SYNODICAL Committee on Church Music and Worship has planned a Choir Conference in the belief that there is need

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

for improvement in the music of congregations. The conference is scheduled for First Church, Pittsburgh, late this month. A choir trained in the proper rendition of The Service will demonstrate, and members of the committee will add an explanation of the different parts of The Service.

Life in a typical American small town and particularly the American way of life as it is lived in Rochester will soon be described to the people behind the Iron Curtain through the radio transmitter of the Voice of America. With a Rochester glass plant, headed by a German immigrant, as the focal point, tape recordings were made of the voices of persons from all walks of life as they described living, working, industrial, business, social conditions in Rochester. The voice of Pastor Hans O. F. Simoleit, synodical publicity chairman, will be heard behind the Iron Curtain.

CHRIST'S MISSION to the Jews has offered not only the time and energy of their superintendent throughout this section and beyond, but has now offered a new aid. For many years pastors have been asking for material that would be helpful in the instruction of Jewish inquirers. Dr. Dan Bravin, superintendent of the mission, has now prepared a book of instruction (first of its kind) for pastors instructing Jews in the faith. There are 41 brief subjects of study which are in the form of questions and answers backed with scriptural proof. With each lesson a perforated work sheet is given the pupil to answer. The entire catechism is covered by the manual.

THE FIRST synod-wide Audio-Visual Aids Service will begin this month. Part I of the first catalog of available audio-visual aids has been released. Dr. Donald L. Houser has been named director with the assistance of Miss Virginia Kern, senior at Pennsylvania College for Women. All the auxiliaries and a number of the committees of the synod have joined in this synodwide attempt to be of greater service to individual congregations in this territory.

LUTHER E. FACKLER

Speaking of inflation (and who isn't?) the question of insurance naturally enters into the conversation. Clergymen, in particular, feel the pinch of rising costs and falling dollar values.

One thing needs to be said, first, last, and repeatedly: We don't know all the answers. Those who know least about the future talk most about it. Conversely those who know most maintain an eloquent silence.

And yet some facts need to be proclaimed from the housetops. The recent rates for the Presbyterian Ministers' Fund went into effect on January 1, 1948. Some were raised at that time; some were lowered. But in the five-year period *there has been no increase in costs.* Can this situation be paralleled in any other area?

If there ever was a time when patriotism dictated thrift, this is the hour. For most clergymen insurance is the best form of planning for the future. The intelligent clergy can take care of protection needs and retirement income through a Fund policy, and there is no more excellent way than an Ordinary Life contract with dividends accumulating.

When it comes to wondering about the stability of institutions what better way in which to restore confidence than to remember that the Presbyterian Ministers' Fund has been doing business for 235 years?

Write for further details to

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An Interdenominational Life Insurance Company for all Protestant Ministers.
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For a moderate price, "Carillonic Bells" provide music that successfully advertises your church *in every part* of the community. No church tower is required. Write for further details.

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NEWS IN THE CHURCHES

PENNSYLVANIA:

Active on Vatican Appointment

WILLIAMSPORT—Many pastors report they and their congregations are protesting the appointment of an ambassador to the Vatican. Members of the congregations had been urged to write to their Senators informing them of their opposition to President Truman's appointment of General Mark Clark as ambassador to the Vatican, and to secure statements from the Senators clarifying their position on the issue.

TRINITY CHURCH, McClure, has redecorated the interior of the church, renovated their organ, and laid tile flooring in the junior room.

ST. PAUL'S CHURCH, Burnham, held special services on Dec. 9, celebrating the 45th anniversary of the founding of the church. The Rev. E. E. Korte, Lutheran student pastor at State College, and Dr. G. Morris Smith, president of Susquehanna University, were guest speakers. Of the 32 charter members, seven are still living, three of whom are members of the church in 1951.

MESSIAH CHURCH, Mifflintown, is in the midst of a program of renovation. Estimated cost of the project—$45,000-$50,000.

RECENTLY purchased by St. Michael's Church, Allentown, Pa., is this new parsonage, located at 422 North 27th Street. Pastor Carl E. Neudoerffer and his family agree "It's one of the nicest parsonages we've ever seen!"

ANOTHER new parsonage, built for approximately $32,000, is this one recently dedicated by members of St. John's Church, Denver, Pa., and Pastor W. E. Waybright. With the sale of the former parsonage expected to bring in about $11,000, cost of new building was only about $21,000. Pastor Waybright's comment: "Architect (J. Alfred) Hamme, of York, has given us a parsonage pastors dream of!"

A new chancel, recess for the altar, new pews, floor covering, lights, and interior decorations make it a major undertaking.

PAUL W. DE LAUTER

ORTH CAROLINA:

This is the Way

. . to help a Mission!

SALISBURY—The Spindale Mission is soon to get needed church facilities. The three-year-old mission is next on the list of the synod's expanding mission program.

Synod and several of its auxiliaries

Play Piano with BOTH Hands the FIRST Day—or Don't Pay!

AMAZING, NEW, PATENTED SELF-TEACHING DEVICE GIVES "SECRET"

You, too, can play piano with BOTH hands, at once! Thousands have learned to play this fast, easy A-B-C way. With the amazing invention, the AUTOMATIC CHORD SELECTOR, there's nothing to it. This is no trick method. You actually read and play any sheet music. And, the Patented AUTOMATIC CHORD SELECTOR guides your fingers every note of the way. No scales, no exercise, no boring

practice. You play the minute you sit at the piano. In no time at all you're playing Hit Parade numbers, or hymns, or beautiful old ballads . . . or all three! Send for this marvelous Dean Ross Piano Course today. Consists of 30 illustrated lessons, 50 songs with words and music, special Dean Ross play-at-once arrangements, and the Patented AUTOMATIC CHORD SELECTOR. Only $1.98 complete. You have nothing to lose and popularity and fun to gain, so mail the 10-Day FREE-TRIAL coupon now!

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CENTENNIAL PLATE

A member writes. "All who have seen them have admired them so much. Thank you all."

Saluting Keepsake Plate Churches . . .

who have provided beautiful spiritual remembrances for their members

We thank our friends, the Bible classes, auxiliaries and circles who bought and distributed plates in 1951. During the year Churches in every state in the Union, from Alaska to the Gulf of Mexico, have ordered plates for anniversaries, dedications, commemorations, Church bazaars.

Beautiful commemorative plates picture your Church or Chancel in permanently fired single or multi-color ceramics. Borders are decorated in 23 Kt. Gold. Historical data is printed and fired on back of plates at no extra charge. Every member of your Church will want one! When your group makes plans for the coming year, consider these keepsake plates that reflect love for and pride in your Church.

(To plate and art collectors: Watch these advertisements appearing each month. You will be interested in ordering plates from representative Churches and groups throughout the nation.)

For sample plates and full details, write:

WORLD WIDE ART STUDIOS

Covington 6, Tennessee

have definite plans to assist young Advent congregation in its efforts to secure an adequate plant. A $40,000 structure is expected to get underway this month.

The congregation, directed by Pastor Herman G. Fisher, has already raised or has promised approximately $10,000, six thousand of which has been raised by the Lutherans and their friends of Spindale.

Plans have been drawn by the Piedmont Engineering Company of Salisbury and approved by the architect of the United Lutheran Church in America. When they become a reality they will provide the mission with a suitable auditorium and Sunday school facilities.

Advent Church is the only ULC congregation in Rutherford County.

GRACE CHURCH, Thomasville, celebrated its 40th anniversary with a week's Preaching-Teaching Mission featuring three sons of the congregation as preachers: Pastors E. K. Bodie, Dwight G. Conrad and Martin L. Yonts. At a dinner in connection with the anniversary, a 40-pound birthday cake, baked as a replica of the church, was cut by Pastor Charles S. Wessinger.

FIRST CHURCH, Greensboro, has purchased new property worth $105,000. Located at West Market and Eugene Streets, the property was formerly owned by the First Baptist Church. ROSCOE B. FISHER

WISCONSIN:

Helping Hand: 8 Freight Cars!

MADISON—Eight freight cars of clothing for Lutheran World Relief have left the Badger State, bound for the processing centers, eventually will arrive in the homes of needy people in wartorn countries. Total weight of this "helping hand" is close to 175,000 pounds. Cars were shipped from Marinette, Racine, Milwaukee, Madison, Oshkosh, Eau Claire and Mineral Point. Two cars were shipped from Madison. This venture was

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A Roman Catholic Book of Special Interest to Lutherans

ONE AND HOLY

by Karl Adam

So far, no reviews of this book have appeared in Lutheran papers. We are awaiting them eagerly. In the meantime we believe that what Protestants of other communions think of it will interest you:

"With a wealth of scholarship, he discusses the causes that led Luther to his revolt against the Church. Thence he travels to our own day and gives an account of the essential points of similarity and divergence found in Protestantism and Catholicism—and he does present a programme for realizing unity. So important is this study that one might wish that it could find its way into the hands of every Protestant minister and every Catholic priest in America."—**Dr. H. S. Ficke (Presbyterian)**

"I am trying to persuade one of our theologians to **answer** the book rather than 'reply' to it. Dr. Adam's spirit is too fine and his learning is too eminent to let the book go by with a mere review. I want somebody to explain with equal learning and charity how we react to his proposal and why we hold the views we do. Such an article, I believe, will help in the direction of reunion, and will, I trust, be worthy of adding to the discussion."—**Dr. Frederick C. Grant, Union Theological Seminary, New York.**

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There is more about this book in **Sheed & Ward's OWN TRUMPET.** If you would like to see this, but do not wish to be put on our mailing list, we shall be glad to send you this number only. Specify **"One and Holy issue"** and address your card to Clementine MacGill. The TRUMPET comes free and postpaid.

SHEED & WARD New York 3

NEWS IN THE CHURCHES

another attempt at co-operation among National Lutheran Council congregations.

THE PRE-LENTEN RETREAT for pastors of the Wisconsin Conference will be held Feb. 18 in the new chapel at Lake Park Church, Milwaukee.

LUTHER MEMORIAL CHURCH, Madison, recently purchased a corner house with a store building, adjacent to the church property, which will be used as a home for the youth director and for one department of the Sunday school. The cost was $21,500, and the money was available, chiefly through bequests, stored up in an Expansion Fund.

THE SCOUT TROOP of St. James' Church, Marinette, walked off with first honors at the First Aid-O-Ree.

AN ELECTRIC ORGAN was dedicated recently at Hope Church, Mineral Point . . . NEW PEWS have been purchased at Grace, Darlington . . . OVER 1,800 crowded Luther Memorial, Madison, to hear the Christmas vespers of the University School of Music.

TRINITY CHURCH, Kenosha, recently pledged $70,000 for the new sanctuary to

PRESENT for the organization of Faith Church, Oxford, O., were Synod Mission Superintendent Albert H. Buhl, shown shaking hands with Council President H. I. Von Haden as Pastor James R. Baldwin and Mr. J. M. Holcomb look on. Sixty-two charter members were on the roll before the congregation was a month old

be erected next summer. This parish is a "high-giver" in the CHEY-LWA appeal.

PASTOR WESLEY H. GALLUP, Waukegan, Ill., will become associate pastor at Epiphany Church, Milwaukee, Feb. 1. Senior pastor is Dr. P. W. Roth.

St. Paul's, Medford, is another of the congregations in Wisconsin with 100 per cent subscriptions to "The Lutheran."

EMMANUEL CONGREGATION, Lake Geneva, moved into its new building Jan. 1.

PEACE CHURCH, Belmont, dedicated an electric organ Dec. 9.

The Lutheran Evangelism Conference to be held in Minneapolis Jan. 23-27 will attract many ULC pastors from Wisconsin. The synod has underwritten the travel expenses of those attending.

PASTOR GARRETT GENSZLER, Marinette, believes in Welfare Society work beyond the annual dollar membership. Each organization in the parish has a representative on the new Welfare Committee, and one of its members is chairman of the county branch of the Wisconsin Lutheran Welfare Society.

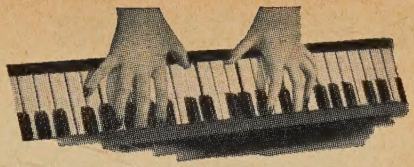
TWO MORE PARISHES, Incarnation, Milwaukee, and Trinity, Marshfield, have joined the list of those holding two services each Sunday.

DR. A. A. ZINCK, Milwaukee, observes his 25th anniversary as pastor of Redeemer Church Feb. 3. Special speakers will be Dr. W. D. Allbeck, Hamma Divinity School, and Dr. N. Willison, former president of Saskatoon College and Seminary. Synod President Paul Bishop will speak at the dedication of a stained-glass window, given in honor of the Zincks.

A GIFT OF $3,000 received by Lake Park Church, Milwaukee, will be used to complete two new rooms under the church.

"WHITE CHRISTMAS" at St. John's, Phillips, meant a painting bee to decorate the walls of Fellowship Hall.

THE LUTHERAN WELFARE SOCIETY of Wisconsin is working to find homes for 65 additional ethnic German families. Since the initiation of the DP program, over 700 families have been placed. CHARLES A. PULS



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IN CONCLUSION

ON CHRISTMAS I DECIDED I wouldn't do any serious work. It would be a real holiday. So I spent most of the day at the pastime of studying statistics in the excellent 1952 United Lutheran Church Year Book which I had recently received.

There are some glaring facts in the 20 columns of figures I compiled and in the additions, multiplications, and percentages I worked out from our 1950 membership records. Birthrate in the church was still rising in 1950—judging by infant baptisms—although the U.S. average dropped a half-point in that year. Death rate is dropping amazingly—along with the national average.

You might suppose that if one subtracts the number of deaths (17,080) from the number of baptisms (60,416) . . . 52,094 infants and 8,322 adults) the result (43,336) would just about equal the net gain in church membership in the year. But it doesn't. The gain (43,170) is less. Somewhere along the line, between the cradle and the grave, each year we lose more members than we gain.

EVEN WITH our strenuous efforts at evangelism we don't break even on the transfer of our people from one congregation to another and on dropping and restoring people on the church rolls. Without the evangelism we would have lost many more than we did.

There has been a sharply increasing number of people moving on and off the rolls, which shows that our congregations are becoming more alert in seeking members. Also the percentage of "active" members (those receiving the Lord's Supper at least once in 1950) increased considerably more than the percentage of increase in total confirmed membership. The figures assure me that the recent emphasis on evangelism has brought notable results.

Some of us may not know what "evangelism" means. Dr. Franklin Koch of the Board of Social Missions reports that half of the United Lutheran congregations have not yet experimented with the program.

In recent years the church has urged its congregations to send men and women to special meetings for training in house-to-house visits in search of people who don't come to church. Every community is full of folks who have no church. When many members of each congregation become vigorous in seeking these folks, results are splendid.

THERE WILL BE SOME big meetings in Minneapolis this month (Jan. 23-27) to stir up greater interest in this personal work. It is hoped that the influence of these meetings will be felt through the whole church. Those who go to Minneapolis from all sections of the U.S. and Canada should come home with enthusiasm to arouse the rest of us.

It isn't really difficult to persuade others to come to church if we really care about them coming. People who enlist for this type of service soon find it is a great experience. Some congregations make the big mistake of thinking that inviting people to church is only the pastor's business. He has nowhere near as much opportunity to reach all the people of the community as the rest of us have in our offices, shops, and around our own neighborhoods.

As soon as a lot of us realize this, the Year Book statistics will begin to look much brighter. —ELSON RUFF

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